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[VOL. XIV.

*For the Christian Journal.*

**SERMONS OF THE LATE REV. ORIN  
CLARK, D. D., RECTOR OF TRINITY  
CHURCH, GENEVA.**

**Sermon II.—Christ our Wisdom, &c.**

1 Cor. chap. i. verse 30.—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

JESUS CHRIST, and him crucified, is the ever-fruitful theme of St. Paul’s discourses, upon which he always dwells with emphasis and delight, and to which the thoughts of the believer can never be turned without both comfort and edification: for, something to humble our pride, to deepen our contrition, to quicken our diligence, to awaken our gratitude, or to animate our faith, hope, and love, will be presented by every view, however frequent, which can be taken of his character as exhibited in the wonderful business of our salvation. In the verses preceding the text, St. Paul had cast a hasty glance at the state of the heathen world, and, from the wretched ignorance, folly, and misery, which, in respect to spiritual things, even the poorest and most enlightened part of it exhibited after all the efforts of learning and philosophy, justly deduces the inference, that human wisdom is insufficient to discover the will or character of God, or the way in which he will be served by his creatures, or appeased for their offences; that, much as the vain boasters of it affected to despise the Gospel as a system fraught with weakness and folly, it had achieved what all their strength and sagacity had laboured for in vain—had exhibited the character of the Divine Being in VOL. XIV.

a light which commanded the assent of reason, and shown how he could be just and still justify the guilty; that, in short, mortifying as it must be to pride, all the pretensions and trophies of human wisdom must be prostrated at the foot of the Cross. Thence proceeding to illustrate the sovereignty of God, in appointing the redemption of man through so wonderful a scheme, that of Christ crucified, which removes from all flesh every ground for glorying in his presence, he goes on to enforce the idea, by stating the several offices which Christ, as our Mediator, is appointed to perform for us—“who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Let us attend to each of these particulars. In the first place, Christ Jesus is made unto us wisdom. How and in what sense? He is our wisdom, in that he brought life and immortality to light through his blessed Gospel—in that he exhibits himself in it, the way, the truth, and the life—in that he displayed, by his doctrines, his life, and his death, what none unacquainted with his Gospel ever knew—displayed the will, the character, and perfections of God—the homage and service he demands of his creatures—the infinitely momentous fact, that he will be reconciled to the offender, and the terms on which this favour is to be obtained. These things, which enter into all our hopes, and the knowledge of which must constitute the basis of all rational happiness, the world by wisdom could never ascertain. No; it is to revelation entirely that we owe all our knowledge concerning them.

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wisdom in another, and, I may add, a higher sense. Through the operation of his Spirit, he opens the eyes of our understandings, and imparts to the mind a spiritual discernment. We know, though pride may restrain the confession, that, with his word before us, we are often fools, in respect to spiritual things; and though surrounded by the splendours of this heavenly light, are constantly liable to walk in darkness.

None, indeed, of common capacity, can read this word, and not in general understand its grammatical import. But this is not enough to make us wise unto salvation: this is not enough to lead us from the paths of error and death. We must enter into its spirit, and apprehend the moral bearings of its communications. We must not only apprehend the terms in which the obligations it imposes, the evils it denounces, the blessings it promises, and the doctrines it teaches, are described, but must have such a sensibility to them as shall reach all the moral powers of the soul, and constrain us to fulfil the first, to avoid the second, to desire and seek with unwearyed diligence after the third, and to exhibit, by our constant practice, the influence of the last. Yet we know that we may read and understand the letter of the divine word without any such sensibility; that the mind may perceive, even with wonderful clearness, and still the conscience and heart, to which it is equally addressed, be entirely insensible.

The mind, for instance, as soon as it is heard, perceives the meaning, and assents to the truth of the declaration, that it is our first and most important duty to love and serve the Lord our God. We readily apprehend, too, so far as mere mental perception is concerned, what is intended by the frequent representations of Scripture, that sin is an evil of tremendous malignity and magnitude, and will most assuredly provoke His most terrible indignation. Nobody of common sense can read and fall into any misapprehensions about these things. How does it happen, then, that so many seem, judging from their conduct, totally ignorant of them—pay no regard to the obligation of

the one, and feel no concern to avoid the fearful miseries denounced against the other? The reason is, that they have no moral perception or spiritual discernment. The veil of corruption conceals from them, as it respects themselves, the guilt and consequent danger of sin. Owing to the same cause, their obligation to the duty is unfelt. Is this blind state, as it respects spiritual things, are we all brethren by nature. Christ Jesus comes to redeem us from it, and, by giving us his Holy Spirit to remove the veil of corruption from our hearts, and quicken our conscience to a discernment of our duty, our guilt, and our misery—of the justice of our condemnation, and of the necessity of our flying to Him with humble faith and penitence, as our only refuge—is made unto us, in the highest sense, wisdom.

Brethren, let us remember, that if he is not made unto us wisdom in this sense—if his Holy Spirit is not sent into our hearts, to convince us of sin, of righteousness and judgment, and lead us to discern and love the wondrous truths of his law, and to guide our feet in the path of duty—vain is all the wisdom and knowledge we may derive from his word; nay, that we had this blessed light, and still walked in darkness, shall be our greatest crime on the great day of account, and will justly call for our condemnation to caverns of deeper darkness in the regions of perdition.

Again: Christ Jesus is made unto us righteousness, or justification. Through his obedience and sacrifice—which are counted to us, on our serving him by faith—our offences are remitted, our guilt absolved, and we are admitted again to the favour of God, and the hope of eternal blessedness in his kingdom. This is what is meant by his being made unto us righteousness. And we need reflect upon our nature and condition but a moment, to see that in no view was his mediation more necessary and important. We may sometimes, perhaps, in the pride of our hearts, attempt to persuade ourselves that we can demand acquittal at the tribunal of God—nay, eternal reward, at his hands, on the ground of

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our own righteousness. But this phantom is soon dissipated, when we bring our conduct before the bar of our own conscience, and compare it with the rules of righteousness which are sanctioned no less by reason than the divine authority. We then see that we are guilty creatures; that, in innumerable instances, we have failed, and are unable to come up to these holy rules —nay, that the whole tenor of our life is at variance with them; of course, that we stand condemned in the sight of God. How, then, are we to avert his displeasure, or ward off the angry sentence of condemnation? We cannot plead that it is not just; and how shall God violate his justice? We may talk of mercy, but how shall his authority be vindicated and his broken law honoured? Our offences against it we cannot undo. We may lament them; we may obey in future; but this cannot cancel past guilt; and for God to grant an unconditional pardon, would be an absolute surrender of the claims of his justice, a prostration of his authority, an abdication, I had almost said, of his throne, inviting to perpetual offence and rebellion.

In the eye of reason, therefore, there is no way for the remission of our guilt —no means by which its just award can be escaped. From this, then, you behold the necessity and importance of Christ's being made unto us righteousness. Through this wonderful scheme, by which his merits are counted to us, God mercifully remits our offences, and at the same time maintains the dignity and honour of his government: and surely it need not be added, that if we have any title to reward, any sure and certain hope of everlasting happiness, it must necessarily, even if we were sinless in the sight of God, be derived from the same source.

What reason then, brethren, must you see for gratitude, when you reflect upon the ground of your justification and hope—when you consider that your Redeemer has not only taught you the way, but has laid the foundation of your peace and reconciliation with God, in his obedience and death. But remember, his goodness in this unspeakable mystery may avail you no-

thing. Remember, that his righteousness, in order to be counted to you, must be apprehended by a humble and sincere faith—a faith which works by love, purifies the heart, and leads you to adorn his doctrine with all holy conversation and godliness. To trust to his righteousness, and “call him Lord, Lord,” without this evidence of devotion to him, is to repose in the arms of fatal delusion, and incur the fearful sentence, “Depart from me, ye workers of iniquity.”

But again: Christ Jesus is made unto us righteousness, in that he recovers the soul, through the operation of his Holy Spirit, from the power and corruption of sin, and restores it to a state of righteousness, or holiness. This, however, is more properly included in the third particular, which is, that he is made unto us sanctification. The meaning of this is, not that what he has done for us is to stand instead of our sanctification, but that the principle by which we are made holy is from him; and to satisfy us of this, to satisfy us at least that we have no power to become so ourselves without the help of his grace, it can certainly need no proof: yet of the necessity of our being renewed and sanctified in all the faculties of our souls, we are taught not less by the perfections of God and the nature of the happiness which the Gospel promises, than by the express words of it.

To effect this work, therefore, in our souls, and thus prepare us to enjoy the benefits of his labours and sufferings, he purchased for us, and gives to all who will receive him, his Holy Spirit; and vain, brethren, is every hope of being justified and finally accepted through the righteousness of Christ Jesus, unless we receive and permit this holy Agent to renew and sanctify us—nay, unless we invite his assistance, and diligently co-operate with him in this important work. That indolence which induces us to sit down in our sins, trusting that they will be remitted through his merits, and that we shall, whenever it is his pleasure, be delivered from their power, is sure to ruin the soul that indulges it. He is already made unto us sanctification

as far as he will or can be, till we meet what he has done by our own endeavours—till we seek to avail ourselves of the means he offers us. He has redeemed us from the thraldom of ignorance and doubt; he has turned away the sword of justice, and engaged God to be propitious; and now, through the sanctifying influences of his Spirit offered in the appointments of the Gospel, enables us to attain that principle of holiness which is essential to the enjoyment of the blessings of his salvation. Hence it is said, in the last place, that he is made unto us redemption; that is, he not only gives to the soul a new holy principle, but redeems us, if we will be redeemed, by the power of his Spirit, from the dominion of those lusts and corruptions which hurry it into captivity to sin and death, and places it under the guidance and control of its higher faculties. And I repeat, there can be no occasion to show the necessity of this aid, in order to our gaining the victory over them: for we constantly feel, and must feel, that all our struggles with them, made in dependance upon our own strength, are utterly vain. They do, and will, notwithstanding, retain the mastery; and, what is worse, are provoked, by every effort to resist their tyranny, to rivet their chains more closely.

Shall we then remain in this servitude, or go to Christ for deliverance? We cannot—if we go in sincerity, and in the way he has appointed—in the way of his ordinances—we cannot go to him in vain. Perseverance in our application to him will insure success to them, and enable us to testify, from happy experience, that he is made unto us wisdom, and righteousness, and sanctification, and redemption.

Brethren, have we any such evidence of the doctrine asserted? Have we ever applied in earnest, and with seriousness, to Christ Jesus, that he would become unto us wisdom, and righteousness, and sanctification, and redemption? Have we been assiduous and persevering in our applications? and have we made them in the way in which he has directed them to be made? We have read his word, and learned from it, that we are under the

government of an Almighty Being, who is holy, just, and good; that he formed us for a future life; that we are destined, in that life, either to eternal happiness or eternal misery, according to the deeds done here in the body. But have the momentous discoveries made any impression upon our hearts? Do we perceive and feel the interest which we have in them, and the fearful consequences of unmindfulness of them? and have we been led to see our obligations to this holy Being? We have learned from his word, that his wrath is revealed from heaven against all unrighteousness of men; that all have sinned, and exposed themselves to this wrath; that no man living can be justified on the ground of his own righteousness. But have we been led to see what, in consequence, was our own situation, and thence to exert ourselves to be delivered from it through the righteousness of the Redeemer apprehended by humble faith? Have we, in fact, availed ourselves of this method of reconciliation, so that we can say, with undoubting yet humble confidence, that he is the Lord our righteousness? We have read in his word, and learnt from consulting our own bosoms, that our nature is corrupt in all its powers, faculties, and affections: but have we ever perceived and felt the misery and danger of being in such a state? Have we, in consequence, felt the necessity of our nature's being redeemed from its corruptions, and sanctified wholly in every part? and has the influence of this feeling been such as to lead us to seek, by every means which he has appointed, the aids of his Spirit, to effect for us this sanctification and redemption?

Brethren, it can never be too soon to make these inquiries; and never more proper than at this season, when we are preparing to celebrate the great mystery of our Redeemer's incarnation.\* If we cannot answer them in the affirmative, we are yet insensible to his mercy in visiting us, yet have no part nor lot in the matter, and may, notwithstanding, perish in our sins. Oh! can we remain unconcerned in

\* Preached in the season of Advent.

this situation? Let us consider what must be its termination. Let us consider, if continued in, where a few more years may find us—Ah! before the bar of our offended Maker, dumb with guilt and trembling in despair, ready to be plunged into that dreary gulf, where the worm dieth not, and the fire is not quenched.

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*For the Christian Journal.*

*Clerical Learning.*

Messrs. Editors,

Most cordially do I unite in the sentiment expressed in the following sentence of an Editorial Notice, in the Philadelphia Recorder, of the Rev. Dr. De Lancey's sermon at the opening of the late Pennsylvania convention:—

"If ever the Church required well educated ministers, they are demanded in our day; and few churches in Christendom can less afford to dispense with literary qualifications than our own."

I would that the sentiment were repeated, and re-repeated, in every press exercising an influence upon the opinions and operations of our communion, until the current of public sentiment would carry its effects into every measure connected with preparation for our ministry, and the increase of its numbers. What can a half educated man do, which a well qualified one cannot do at least as advantageously? And what an immense benefit is often sacrificed, and what a fearful advantage given to the bold and plausible pretences of heresy and infidelity, when the advocate for the truth is unable to sift their claims to superior science and learning, and expose their fallacy? Grant that for many pastoral duties, in many places, clergymen of inferior acquirements may be competent. Still there are no places, especially in this inquiring country, where inquiry seeks gratification from any quarter, and where that gratification is industriously extended from the most mischievous quarters, in which occasionally, and often at the most interesting crises in religious concerns, the advocate of the

truth is not worse than useless, and does not inflict positive and serious injury on the Gospel, if not prepared to draw from a mind well stored with general and theological science, the means of refuting and exposing error. If the ranks of our ministry were sufficiently full, and their means of subsistence sufficiently ample, to have some confined to the humbler parochial services, and others set as labourers in more extensive spheres, and as watchmen and defenders of the several posts on the walls of Zion, armed at all points to meet her adversaries, there might be reason in the argument that humbler attainments are all that are ordinarily needed. Not unfrequently, however, a single minister of our communion stands alone in a large district of country. He is brought in contact with statesmen, physicians, and lawyers, of superior attainments. Should not his professional respectability be, as far as possible, secured? Will not his ministerial success be seriously impaired, if, in his person, his office is exposed to light esteem? He has to labour, perhaps, in the very same field in which the cause of schism is promoted under all the advantages which literary and theological talent and reputation can give its advocate; or in which the subtle criticisms of heresy pass, for want of exposure, for sound learning, and appropriate to themselves the influence which that only should command; or in which the shallow pretences of infidelity to superior science and philosophy, are suffered to go unexposed, and therefore to succeed in their gross impositions, because he is unprepared to expose them.

These are not imaginary cases. They exist, and exist to the sore prejudice of the cause of Christ and His Church, and to the awful injury of the souls of men, of their hopes here, and of their prospects for hereafter. With emphasis I would repeat the language of the Recorder: "If ever the Church required well educated ministers, they are demanded in our day; and few churches in Christendom can less afford to dispense with literary qualifications than our own."

From her halls of extensive science, and her cells of deep and patient learning, Rome is sending her emissaries among us. The control of a very large proportion of our higher literary institutions, and the command of resources, which hardly seem to have an end, directed to furnishing young men with the means of literary and theological study, are powerful engines plied by a body of fellow Christians far exceeding us in number; but in whose doctrines, principles of ecclesiastical order, and mode of religious operations, every well informed Churchman sees strong reasons for an effort on our part, in a Christian spirit, indeed, but with zeal and efficiency, to establish a counter-acting influence. Heresy is exhausting the resources of learned criticism; and infidelity is making desperate efforts for the credit of monopolizing the lights of reason and philosophy. This is no time for us to be indifferent. This is no time for us to be sending half-trained men into the field. Nor need we. Let the highest authorities of our Church see this matter in its true light. Let examining presbyters, and the clerical members of the standing committees, enter deeply into sound views of their awful responsibility, and of the temporal and eternal consequences of their official acts. Let young men anticipate the ministry in that full contemplation of its real character, obligations, duties, and ends, which will lead them rather to cling to every moment, and avail themselves of every grade, of provided preparation, than to be willing to lose any. Let thus a sound and well regulated, as well as conscientious, common sentiment of all immediately concerned in this momentous subject, be brought to bear upon it; and the only admissible plea for a departure from the wholesome provisions of the Church—the student's want of the means of support—would be removed. The means exist, and by proper efforts, the means would be provided, for carrying every candidate for orders through a full course of preparation. Columbia College, in this city, offers, as appears by a late advertise-

ment of the president,\* facilities for the gratuitous education of meritorious young men, in its extensive and unsurpassed, if equalled, course of literary and scientific study, with a special reference to young men intended for the ministry. Most of the other colleges in the country, it is believed, hold out similar privileges. The Protestant Episcopal Public School, in this city, provides for the gratuitous preparation for college of no small number of lads. In the General Theological Seminary of our Church, the best theological course in the country may be pursued, at no expense for tuition, apartments, or the use of its ample library, and at as moderate a rate of personal expenses as can anywhere be found.† With such facilities, the expense of enabling every candidate, destitute of the means, to go through a full course of literary and theological preparation for the ministry, would be but a trifling burden upon the members of the Church. Let them, for the love they bear to Christ and His religion, come forward, and furnish with promptness the means of having every minister of our altar, an "able" minister; every soldier in the service of the Church militant, well armed to contend with the adversary; every labourer in the field of the Gospel, well furnished for his work. I am truly glad to have reason to hope that there will not be much farther delay in an united effort in this diocese, to carry into effect the resolution of its convention of 1828, and the canon of that of 1829, on the subject of education for the ministry.

One word to young men preparing for the ministry, from one who has long taken a deep and active interest in their welfare. Preparation for the ministry is a work to which it is difficult to see any termination of its own. The oldest faithful and conscientious clergyman sees yet much useful study to be pursued by him. When, however, it is practically considered, some

\* Copied on the cover of the Christian Journal.—*Ed. C. J.*

† One hundred dollars per annum it is believed, sufficient to cover a student's expenses for board, washing, fuel, and light.

bounds must be set at which a candidate may, with a good conscience, suppose himself to have done his duty, and to be ready to enter into the field. Now it is obvious that to submit this to individual judgment, is to incur great risk of a partial and selfish decision. *The authority of the Church* is alone competent to decide the point. What does that declare to be the mark at which her candidates should aim, and from which nothing but extraordinary circumstances should excuse them? Before answering the question, let me observe that that authority could not have meant a dispensation from its ordinary requisitions to flow from the *present exigencies of our Church*; for these it must, of course, be supposed to have had in view, when it laid down its general rule and measure on the subject; but only from extraordinary circumstances in *special cases*, sufficiently urgent to justify a departure from a generally wholesome rule. What, now, does the authority of the Church declare to be the mark at which her candidates should aim, and from which nothing but the peculiar urgency of individual cases should justify exemption? The answer is to be found in three items:—

1. A college education, or an equivalent as it respects the advantageous prosecution of a course of theology.

2. Three years' continuance as candidates for orders.

3. The course of study pursued in the General Theological Seminary.

These solemn decisions of the highest authorities of the Church determine their view of the grade of preparation for the ministry, on the attainment of which a young man may safely conclude that he has done—all though not all that he would, and all that would be eminently useful—yet all that duty enjoins. And it were much to be desired that our candidates for orders should all be so solemnly impressed with the magnitude and extent of the obligations, duties, and responsibilities, of the holy ministry, that far from wishing to hasten their entrance upon them, they would submit, with the greatest reluctance, to any imperious necessity for stop-

ping short of the due preparation for them, thus sanctioned by an authority which the just influence of truly Christian principles must lead them to respect. All considerations urging to premature entrance on the ministry, having regard to personal advantage, ought to be most seriously weighed, as endangering the admission of motives very foreign from those which should, in so momentous a concern, govern a true disciple of Jesus. Of all views springing out of the general state of the Church, her authorities have decided in establishing the above mentioned rule and measure of preparation. A regard to mere present and local claims should be qualified by the known fact that an intended provision for them often proves ineffectual with respect to them, and seriously injurious to the great general and permanent interests of the Church. In short, I can conceive of scarcely any reason, except the want of support, and a few rare instances arising out of very peculiar domestic relations, that ought to justify a young man in entering upon the ministry before he has done *all* that the wisdom of the Church has provided to be done, to fit him for the momentous undertaking. After all, he should approach the sacred ranks with fear and trembling. And whatever obstacles poverty may oppose to the full accomplishment of his term of trial and preparation, should be, as they may be, removed by the liberality of the Church.

A. W. N.

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*For the Christian Journal.*

### *The Bible Society Cause.*

Messrs. EDITORS,

A LATE number of the Philadelphia Recorder, in eulogizing a speech, by the Rev. Professor Rutledge, at the meeting of the Philadelphia Bible Society, says, “the remarks made by Mr. R. were listened to with very peculiar satisfaction by us Episcopalians who are upholders of the *Bible Society cause*.” Now this is an improvement upon the heretofore common phrase of *the Bible cause*, which has been unjustly represented as a di-

viding point among the members of our Church. No correct and Christian view of the subject will justify the designation of any class of Episcopalians as favourable to the Bible cause, in contradistinction to their brethren. The expression, however, "*Bible Society cause*," though better, is not yet quite fair. To Bible Societies none object. But many do most conscientiously object to any religious societies which have a tendency to keep out of view the principles of *church union*, on which, it has been divinely ordained, all the objects of religion should be promoted. Therefore such Bible societies as shut out all regard for this divinely appointed mode of spreading the Gospel, as well as all similar societies for religious purposes, are not approved by many Episcopalians. They are not unfavourable to Bible societies, but to *amalgamating societies*, whatever be their object, from which, in pursuit of religious purposes, the Church of Christ, which He established for those purposes, is, by law, or custom, or understanding, excluded, as furnishing the principle of union, and the rule of operation. Let one step more, then, be made, in reforming unjust modes of speech, and the *promiscuous Bible Society cause* be, in fairness, stated as the ground of difference.

I. L. E.

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*For the Christian Journal.*

#### *The Bishop-elect of Maryland.*

THE election of a bishop is an event of deep interest to the members and friends of the Church at large. So great a share of responsibility in the management of the concerns of religion, in the promotion of the welfare of the Church, in maintaining and advancing the cause of truth, and in labouring for the glory of God, and the spiritual and eternal good of men, devolves on the members of the Episcopal order, that every true friend of the Church looks with anxiety to the choice made to supply vacancies that may occur therein. Such a vacancy was caused in the Episcopate of Maryland by the lamented death, nearly three years since, of the Right

Rev. Bishop Kemp. Ever since his decease, the supply of the vacancy has been a subject of anxious consideration to the large and respectable diocese immediately concerned, and of deep solicitude to our Church generally. In two several conventions of that diocese, efforts were put forth to make a choice. The views of its members, however, could not be brought to sufficient agreement on either of the two respectable clergymen who were held up as candidates. The suspense thus produced, and the wishes and views of the advocates of the respective candidates, of course, interested much feeling, and occasioned much anxiety, on either side. It is gratifying, however, to know that no great share of publicity was given to the operation of these feelings, however intensely experienced within the diocese; and thus the Church was spared the grief and humiliation of public and even personal controversy to which similar circumstances have sometimes led. For this every good Christian should cherish sentiments of gratitude towards the brethren who have not suffered their conflicting views to run out into such lamentable abuse; or rather to that God of grace, by the restraining and sanctifying influences of whose Spirit, only, so happy a result could have been produced. Nor less the debt of gratitude due to the same Giver of all good, the merciful Protector and Guardian of His Church, for the issue to which this interesting crisis in the affairs of our sister diocese, and of the Church at large, has, by his Providence, been brought. The present writer undoubtedly had his preference between the two gentlemen who, for a long time, divided the views and efforts of the Church in Maryland. It was a decided preference, grounded, as he sincerely believed, upon a correct knowledge of the character and qualifications of the individual to whom it pointed, and upon an enlightened view of its bearing on the best interests of religion and the Church. Most cordially, however, does he rejoice in the happy unanimity of the recent convention in the election of another, the Rev.

WILLIAM M. STONE, one of the oldest and best of the clergy of that diocese. The friends of primitive piety, and primitive orthodoxy, will have reason to thank God for the accession to our House of Bishops of the truly respectable and estimable man who has thus, by the unanimous voice of his clerical and lay brethren, been called from the modest retirement in which, for nearly thirty years, he has devoted himself to the faithful discharge of the pastoral duties, to preside over the destinies of their large and important diocese. In the devotion to this great trust of his many and efficient qualifications for the office, he will doubtless find that support and co-operation of which the unanimity of the convention is an earnest and a pledge. He will, also, have raised in his behalf the fervent prayers of the many friends of Zion, who will rejoice in the elevation of one so well fitted to advance the respectability and influence of the Episcopacy; and of one, too, in whom the highest branch of our supreme ecclesiastical council will gain a most valuable accession to those sound Church principles which hitherto have been so much blessed to the best interests of religion in our land.

N. L. R.

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*For the Christian Journal.*

#### Clerical Courtesy.

Messrs. Editors,

On reading the article headed "Bible Classics," in "the Family Visitor," noticed by your correspondent "L— C—," in your last number, I intended to have asked of the editor of the Visiter the favour of inserting a few remarks on one point noticed in the article. Upon reflection, however, as the point was one involving considerations of a more general nature than might, perhaps, be consistent with the particular sphere of influence designed for the Visiter, I determined to ask the same favour of you. The point to which I allude is embraced in the following extract from the article:—"Our number" (the Bible class spoken of) "consists

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*not merely of our congregation, but also of those of other congregations."*

Now I must beg permission, Messrs. Editors, to speak freely on this subject, and ask credit for not being actuated by the least shade of unkind feeling, or of personal allusion. I take exception to the fact stated in the above extract, on principle.

Our churches are indeed open to all; and people both *may* and *will* wait on the ministrations of whom they please. However, therefore, the affectionate feelings of a faithful pastor may be wounded by seeing his people stray off to avoid him, or to gratify a preference for others, he has no resource, except in that better and purer state of religious feeling, on their part, which will lead them to choose, and permanently unite themselves to, a parish in which they think their spiritual privileges and benefits will be the greatest; or else to reciprocate their proper pastor's fidelity, and not maintain a mere formal connexion with one parish, while their preferences and attachments are elsewhere. And provided a clergyman uses no means to sanction or encourage the members of other parishes in withdrawing from the services of their own pastors, the mere circumstance of their consulting fashion, or taste, or caprice, or whatever it may be, in his favour, involves him in no unkindness or impropriety towards his brethren. But in reference to clergymen themselves, that is a most happy provision of our Church\* which prohibits any clergyman from officiating, without express permission, within the parochial cure of another. The provision is founded in human nature, in the principles of the social compact, and in the indispensable requirements of good order, and harmonious and friendly feelings. The principle of the canon, however, to every honourable and correctly thinking mind, goes far beyond its mere letter. It embraces the broad general position, that every pastor is the best judge of the spiritual necessities of his people, and the proper mode of administering to them; and

\* Canon 33d, Gen. Convention, 1808.

that, therefore, no brother clergyman should interfere, even—I will go so far as to say—in compliance with his people's wishes. The people are free to choose their pastor; and when chosen, he is entitled, while the connexion lasts, to their confidence and fidelity; and no clergyman ought, by word or deed, to insinuate that there is something left undone in a brother's pastoral care of his flock, which he is to supply. In a course of many years' observation of the labours of the pastors of this city, within their respective parochial bounds, I have admired the influence of the operation of the above mentioned extended view of the principles of the canon, in the feeling of honourable confidence, of brotherly regard, and of harmonious co-operation, which it engendered among them. Nor can it be, for a moment, doubted, that this was vastly more favourable to the diffusion of efficient spiritual good among the people, than professional interferences could possibly have been. Let me, too, in candour, say, that I have found strong corroboration of my views on this subject, when rarely—thank God! very rarely—I have seen the effect of different principles, to the sacrifice of personal and official dignity, to the suspicion of dishonourable views in a brother, and to the engendering of the most unkind and unchristian feelings. Then I have seen the sorest wounds inflicted on the Christian cause, and on the clerical character.

Now, Messrs. Editors, let me not be mistaken. I have no doubt whatever, that precisely these views are entertained by those interested in the Bible class, the union in which of members of other congregations besides that to which it belongs, has led to these remarks. They have not seen the mode in which that class is organized, in the light of a violation of the above mentioned extended principle of canonical requisition. Sincerely, however, differing, in this point, from them, and believing the principle on which they act, however unexceptionable in its present immediate operation, to be of very dangerous consequence in its legitimate and probable ultimate effects, and to be hostile to

good feeling, Christian harmony, and the dignity and true efficiency of the ministry, I must be allowed, as a member of the Church, deeply solicitous for her welfare, and with all deference to the judgments of others, to say, that however the attendance of any who choose upon his *public* ministration, is beyond a clergyman's control, and therefore beyond the perview of the canon, yet his meeting for more private pastoral services, enrolling as members of classes, and enlisting in special personal exercises, those who belong to other parishes, besides a host of practical evils that may attend an extensive imitation of it, is hardly consistent with the legitimate bearing, and wholesome intent, of the canon. I judge no man. Let no man be offended. I only express an individual opinion. If others think another view of the subject borne out by a just construction of the canon, due reflection on general principles, and a full appreciation of consequences, they have, of course, a right to their opinion, and to acting upon it.

B. T. D.

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*For the Christian Journal.*

#### Convention of Georgia.

ON Monday, the 19th of April, 1830, the eighth annual convention of the diocese of Georgia was held in St. Paul's church, Augusta. Divine service was conducted by the Rev. T. S. W. Mott, rector of Christ church, St. Simon's Island; the convention sermon having been preached the preceding day, by the Rev. Edward Neufville, rector of Christ church, Savannah. The Rev. T. S. W. Mott was chosen president, and Edward F. Campbell secretary. The Rev. Benj. C. Cutler, rector of Christ church, Quincy, Massachusetts, and Judge Buel, of Troy, New-York, being at that time in Augusta, were invited to the sittings of the convention.—The Rev. Hugh Smith, the Rev. E. Neufville, the Rev. T. S. W. Mott, and Dr. J. B. Read, Dr. T. I. Wray, and Edward F. Campbell, were elected the standing committee.—The Rev. Hugh Smith, the Rev. Edward Neufville, George B. Jones,

Dr. J. B. Read, E. F. Campbell, and G. McLaughlin, were elected delegates to the General Convention.—Parochial reports received from three parishes, give an aggregate of 52 baptisms, two of which were adults, 13 marriages, 187 communicants, and 26 funerals.

The report of the Rev. E. Neuville, rector of Christ church, Savannah, states, that,

"At a fair for missionary purposes, held in December last, the sum of £ 634 88 was realized. Upon the whole, the rector has cause to be thankful for the continued flourishing condition of this church, and to rejoice in its prosperity."

The report of the Rev. Hugh Smith, rector of St. Paul's church, Augusta, is too gratifying to be omitted:—

"The rector of this parish is happy to have it in his power to give an encouraging statement of its condition. Its financial concerns have been relieved from embarrassment; the number of pew-holders and of attendants has considerably increased; there has been some increase of seriousness and of attention to religious concerns. The Sunday school continues about in its usual state: its library has been increased during the past year. The Female Missionary Association of this parish, by a spirited effort, realized the sum of twelve hundred dollars for missionary purposes. Encouraged by the thought that his 'labour has not been wholly in vain in the Lord,' the rector trusts that the prospect before him will animate him to new exertions, and would pray for the blessing of Him who alone can bring them to good effect."

From the report of the Rev. T. S. W. Mott, rector of Christ church, St. Simon's Island, we extract the following:—

"With the continuance of some pecuniary aid from the Society for the general Advancement of Christianity in Georgia, this church may now be considered on a permanent footing. In June last, our vestry ordered a new survey of the lands granted some time since by the state legislature, which proved to be more extensive and valuable than had been supposed, and have since been leased for a period of ten years, at the rate of £ 250 per annum.

"Since my residence on this island, I have occasionally visited the adjacent counties of Wayne and Glynn, for the purpose of preaching, baptizing, visiting the sick, &c. as my services were required; but never, excepting on one occasion, permitting such excursions to interfere with my duties at home. Though, to most, the

services were entirely new, I have usually found them on such occasions well attended, and well received. Could a suitable person be found, one who with the character of an able clergyman could unite the office of an instructor of youth, I have no doubt a very respectable parish might soon be established in Waynesville, Wayne county, where I preached last year to a very attentive and numerous congregation."

The clerical members of the last convention made a report, in which they state, that

"Although they had failed to redeem their pledge, then given, to provide two missionaries for the destitute parts of this diocese, prior to the present time, they have nevertheless used their best endeavours for this purpose, and were not without the hope of speedy success."

The next annual convention is to be held in Christ church, St. Simon's Island, on the second Monday after Easter Monday, 1831.

The sermon, preached by the Rev. Mr. Neuville at this convention, is attached to the journal. Some notice may probably be hereafter taken of it.

#### *For the Christian Journal.*

#### *Domestic and Foreign Missionary Society.*

At the late annual meeting of the board of directors, there were present two bishops, and twenty clerical and six lay directors. We present the following extracts from the printed proceedings:—

"The report of the executive committee was called for, which having been read, on motion of the Right Rev. Bishop Hobart—

"Resolved, That this board, without expressing an opinion as to the expediency of extending the sphere of the foreign operations of the society, direct the executive committee to publish such parts of the report just presented, as they may deem advisable.

"The report of the Right Rev. Bishop Brownell to the board, concerning his tour to the south and west, as a missionary agent of the board, was then read; whereupon, on motion of Bishop Hobart—

"Resolved, That this board has heard with high interest the report of the extensive, arduous, and valuable journey of the Right Rev. Bishop Brownell; and are deeply impressed with the spiritual wants

of the immense population which is filling the valley of the Mississippi, and which make a powerful appeal to the sympathy and beneficence of the friends of the Church.

*"Resolved,* That the report of the Right Rev. Bishop Brownell be referred to the executive committee, to publish such parts thereof in the next Missionary Paper, as they may deem expedient.

"The report of the treasurer, with the statement of the auditor that it had been examined and found correct, was then read, from which it appeared that the amount received since the 11th of May, 1829, is \$10,827 32, and that the amount of cash now in the treasury is \$6,186 72."

"The board proceeded to the appointment of the executive committee, and other officers, for the ensuing year, when the following gentlemen were unanimously elected, *viz.*

"The executive committee for the year commencing May, 1830:—The Rev. Drs. Kemp and Montgomery, the Rev. Messrs. Boyd and Van Pelt, and P. H. Nicklin, Charles Wheeler, Dr. C. Morris, and Lewis R. Ashurst; the Rev. B. B. Smith, and the Rev. F. L. Hawks, secretaries, and ex officio members of the executive committee; Charles N. Bancker, auditor, and ex officio member of the executive committee; Jacob Lex, treasurer, and ex officio member of the executive committee; John Read and Charles N. Bancker, trustees of the permanent fund."

*Extracts from the "Third Annual Report of the Executive Committee to the Board of Directors":—*

"As far as the experience of this committee has gone, its confidence has every month been increased, that Episcopalian need only to be informed of the degradation and ignorance, the moral wretchedness and peril, to alleviate which this society has been called into existence; and to have their hearts appealed to by the all-powerful motives of Christian truth and charity; and most promptly will they take their stand in the foremost rank of those who are giving and suffering for the Redeemer's sake."

*"Kentucky.*

"Since the last meeting of the board, a field of usefulness has been opened to the society in the diocese of Kentucky. This is one of the beneficial results of the late mission of the zealous bishop of Connecticut. The friends of the Church in that young and interesting diocese, are struggling with difficulties which give to them a strong claim upon our help. Among our most liberal benefactors are to be found some of the laymen of Kentucky.

Upon application made to the society for aid in supporting a missionary employed by the Diocesan Missionary Society of that state, your committee did not hesitate to extend such aid as it could. By the ninth article of the constitution, the appointment of the missionary rests with the diocesan society; and an appointment having been made by that body, of the Rev. Mr. Freeman as missionary at Mayville and Washington, the executive committee resolved that Mr. Freeman should be allowed \$250 out of our treasury. Another most important station in this diocese, which your committee have deemed deserving of aid at our hands, is Columbus. If the society in Kentucky should succeed in procuring a missionary for that important station, your committee would deem it a duty to make an appropriation in his behalf. It will be recollectcd, that, by the ninth article, a missionary employed by a diocesan society is required to furnish the executive committee with copies of his reports.

*"Tennessee.*

"The connexion of the Rev. Mr. Davis with the society, as a missionary in Tennessee, terminated on the 16th of November last, (the close of his third year); his name has accordingly been stricken from your list of missionaries.

"Recently, however, application has been renewed to your committee, through the lamented bishop of North-Carolina, who, at the time of his decease, had the provisional charge of the diocese of Tennessee, in behalf of the Rev. G. Weller, the late secretary of this society, soliciting the continuance of the missionary stipend heretofore allowed to the clergyman officiating in Nashville. Accordingly, on the 17th of March, \$250 were appropriated to that church, for the current year. For the cheering accounts from this field of labour, we beg leave to refer to the minutes of the domestic mission committee.

*"Alabama.*

"For many months subsequent to the decease of your lamented and very valuable missionary, the Rev. Wm. H. Judd, on the 7th of August last, the flourishing station at Tuscaloosa remained unsupplied. Some time in February last, it was visited by the Rev. Mr. Muller, but no arrangements have yet been made for its permanent supply. Very few of your southern stations have stronger claims upon your fostering care. Tuscaloosa seems destined to rise in importance, not less on account of its being the seat of government of a young and vigorous state, than from the circumstance that it is the seat of one of the best endowed and most promising universities in that whole region of country.

" The last information from Tuscaloosa represents the parish to be in a flourishing condition, notwithstanding the great loss they had sustained in the death of their esteemed missionary; and states that the vestry have made arrangements for the entire completion of the church edifice. Nothing appears to be wanting to the complete success of this mission, but a zealous and well educated missionary, who will identify all his earthly prospects with its rising interests.

*" Florida.*

" Tallahassee, the oldest, and in the opinion of the committee, confirmed by the report of the Right Rev. Bishop *Brownell*, the most interesting and important of your three stations in this territory, has, unhappily, been deprived of the labours of a clergyman, since the death of your very exemplary missionary, the Rev. H. N. Gray, on the 5th of August last. Efforts are now making to induce the Rev. Mr. Fox, of Louisiana, to engage in your service, and to repair immediately to this languishing station. Its wants will be the special care of the domestic committee, whose feelings are deeply interested in its behalf. Should the Rev. Mr. Fox decline this service, there is some reason to hope that the Rev. Mr. Rogers, who has offered to fill some of your southern stations, may be induced to accept of this.

" Pensacola has furnished a field of labour to your faithful and deserving missionary, the Rev. Mr. Hutchins, during the past winter. At one time your committee were led to doubt, whether a more promising field might not be selected for Mr. Hutchins, and he was requested to inform the committee of his views, in relation to the expediency of the society's continuing to occupy Pensacola as a missionary station. Indeed, so weighty were the discouragements felt by Mr. Hutchins, that he had resolved to retire from the service of the society in that place. Subsequent events, however, have led the committee to believe that brighter prospects are dawning upon us, with reference to all our Florida missions, and by unanimous vote of the committee, Mr. Hutchins has been requested to continue his labours. The committee have communicated to Mr. Hutchins the grounds on which they build their hopes of enlarged usefulness at Pensacola, and we cannot but hope that he will consent to remain there. Should he decline, however, your committee will feel it a duty to offer to his acceptance some other station, and would deeply regret the loss of his services to the society. Since the above was written, your committee have learnt, with deep regret, that Mr. Hutchins will resign his station at the end of his year.

" St. Augustine will probably long re-

main an important missionary station, were it only, by your benevolence, to supply to the sick who repair thither, the consolations ministered by the services of the Church, and the kind and soothing attentions of a faithful pastor, and to secure to the many who leave their remains there, the last offices of religion. Great efforts were made, during the last summer, to give stability to our first missionary movements in this rising territory, by procuring a building fund, to be expended, under the general direction of your committee and the immediate eyes of your missionaries upon the spot, in the erection of plain but substantial church edifices. The zeal manifested in the city of New-York, in behalf of this noble object, is worthy of all praise. A sum, as appears by the treasurer's account, exceeding \$ 1500, has been collected for this purpose, of which more than \$ 1200 have been realized in the various congregations in that city. Most scrupulous attention will be paid by your committee to the best possible appropriation of this fund, agreeably to the intention of its benevolent and zealous donors.

*" Delaware.*

" The executive committee deem it a necessary part of their report to state, that although no missionary employed in the diocese of Delaware is at present receiving aid from our treasury, yet the Missionary Society of that diocese, together with the standing committee of the same, having applied to this society for its help, under the ninth article of the amended constitution, and money having been paid into our treasury by the Missionary Society of Delaware, the executive committee deem the diocese of Delaware (under the existing arrangement) as part of their field of labour, and will gladly render such aid as the state of their finances will from time to time allow. The committee would remark, that they cannot but feel gratified in having the organized dioceses of Kentucky, Tennessee, and Delaware, opened to their operations; and your committee beg leave respectfully to suggest, that many of our younger dioceses might advantageously seek the co-operation of this society.

*" Michigan.*

" The important station of St. Paul's church, Detroit, which, under your fostering care and the judicious and faithful ministrations of your missionary, the Rev. Mr. Cadle, from very weak beginnings, had, in the course of a few years, grown to no inconsiderable strength, has, since May last, been suffering grievously for want of regular ministrations. Great exertions have been made, both by the vestry of St. Paul's church and by your committee, to obtain the services of a suitable

missionary; but with so little success, that, in November last, the burden of this important business was mainly thrown upon the vestry, by the passage of a resolution by your committee, that £250 a year should be allowed to the person they might call for their rector, provided the like sum were raised by the parish, and provided, also, their rector should submit to your committee the testimonials required of their missionaries. Very recently your committee has been informed that the vestry has given a call to the Rev. Mr. Bury, late of St. Paul's church, Albany, New-York. As yet, they are ignorant whether the call has been accepted. It is stated in one of the periodicals of the Church, that Mr. Bury has accepted the call.

*"Green-Bay."*

"The board, at their meeting in August last, were informed of the opening measures of their committee, in reference to renewing the mission at Green-Bay, which, for a season, they had been reluctantly compelled to suspend. Not far from that time, the Rev. Mr. Cadle, your long-tried and faithful missionary at Detroit, arrived at the scene of his present labours, and immediately set himself seriously at work, to make large and permanent arrangements for an extensive missionary establishment, for the benefit of a number of Menominee Indians and half-breeds, resident in the neighbourhood of Green-Bay and Fox-River. The objects of this mission, embracing the education of Indian children, and, as far as practicable, the improvement and civilization of their parents and other elders, as well as some degree of ministerial attention to the spiritual wants of the white residents, are so numerous and important, and have already led to so great a variety of preparatory movements, that a distinct view of the whole can be obtained only by statements relative to each subordinate department.

*"Missionary Family."*—The conductors of these operations, besides the Rev. Mr. Cadle, who has the supervision and control of the whole, are, Mr. Ellis and wife, farmer and housekeeper; Mr. Sydham, teacher; and Miss Cadle, employed in teaching the female part of the school.

*"Services among White Residents."*—Conceiving himself, by his instructions, fully authorized, the Rev. Mr. Cadle, in November last, accepted the rectorship of Christ church, Menomineeville, and devotes part of every Lord's day to the small, but interesting congregation, which at present assembles in a school-house, but who are making arrangements to erect a neat little church in the course of the present season. An affecting appeal from the vestry of this little flock in the wilderness, soliciting the aid of more favour-

ed Episcopalians upon the Atlantic borders, is before the public, and has received the cordial approbation of your committee. Already have a Sunday school of 39 scholars, and a small Bible class, been opened for the benefit of the younger part of the flock, by the zeal of your indefatigable missionary. Another vestry has been regularly organized about three miles distant from the seat of your mission, and some hope is entertained of the erection of a small church there also. Indeed, so much appears to be doing among the white population alone, that your committee are of opinion, that the departure of your missionary from his present promising field of labour, would, were it only on their account, be an event deeply to be deplored.

*"Present State of the Missionary School."*—By the last report of your missionary, under date of 1st of March, it appears that the number of boarders in the missionary family is at present eight. Besides these, there are twenty-two day scholars, of which sixteen are of Indian extraction,

*"Mission and School House."*—The board are aware that the present establishment at Green-Bay is accommodated in hired premises, the term of lease for which expires the present month. Arrangements, however, were made, early in the fall, for breaking ground upon the section of land granted by the United States' department for Indian affairs, for the purposes of your mission, with the hope and expectation that a well would be dug, and the cellar and foundations of the mission-house and school-room completed, before the setting in of winter. Your missionary proceeded also, on the 1st of February last, to conclude contracts for the erection and completion of the main buildings during the early part of the present season. Meantime, however, but not until the well was dug, and these contracts absolutely concluded, your committee were informed that the claim of Mr. James Porlier to the tract of land assigned by the department of Indian affairs to your committee, for the purposes of this mission, was before congress. Ignorant of what might be the final result of Mr. Porlier's application, your committee deemed it best to suspend for a short time the work of building; and such measures have been resorted to, as seemed likely to bring matters to a satisfactory conclusion, and relieve the society from the embarrassments occasioned by Mr. Porlier's adverse claim.

"Your committee know not how to close their notice of this important and very interesting mission, without alluding to a plan of their missionary to visit neighbouring settlements of Indians, for the express purpose of preaching to them the words of life. This plan, and the very

commendable feelings of your missionary in connexion with it, are unfolded in the following extract of a letter from him, under date of January 4th:—

"There is another course of proceeding to which my wishes strongly incline, if it can be pursued without detriment to the prosperity of the school. It consists in my occasional visits to the villages of the Menominee, for the sole purpose of preaching among them the unsearchable riches of Christ. The benefiting the native tribes rests on the education of children; but when I consider that so many of the foregoing tribe are brought into close contact with such as profess and call themselves Christians; when I reflect upon the opportunity which a few short absences would furnish for announcing to this people, sitting in darkness and in the shadow of death, the good tidings of great joy; when I think that some individuals might thus, through the divine blessing, become impressed by evangelical truth, and be delivered from the powers of darkness; I feel anxious "to do the work of an evangelist," however feeble might be my performance. For a missionary, it appears to me, should not only be willing to teach those who may voluntarily seek religious instruction, but should himself seek diligently the lost and scattered; should go out among the heathen, and compel them, by the simplicity of the truth as it is in Jesus, and by the earnest persuasions of charity, to flee for refuge to the mercy and merits of God their Saviour."

"By the last quarterly report of your missionary, it appears that he has been able to gratify the desire of his heart, in paying a visit to the principal station of the Menominee Indians, and of preaching to them through an interpreter. Some very interesting notices of this visit will be laid before you in the next Missionary Paper.

#### *Mission of the Right Rev. Bishop Brownell.*

"From its first institution this society has contemplated, with the deepest sympathy, the utter destitution of thousands of families of our people, scattered over the wide and fertile regions of the west, or collected in flourishing villages upon its countless and magnificent water-courses. For Christian people, in a land called Christian, to live for years destitute of Christian privileges, and to rear their children where the voice of public prayer is seldom or never heard, and where the benediction of the ministers of the sanctuary is seldom pronounced, even over the grave of the lamented dead, is shocking to all our better feelings. But for sons of the Church, to whom her precious services are endeared by many sacred recollections, and by whom her ministry is

so highly prized, never to join in her solemn litanies—never to hear from the lips of her authorized ministers the overtures of Gospel mercy, or, either for themselves or children, to enjoy at their hands the sacred rites and institutions which their fathers honoured—involves ideas of utter spiritual desolation, over which pious ministers and devout parents have wept with the deepest anguish.

"Still, sympathy for brethren of our household, suffering under these most insupportable of all privations, has been by no means general; for the knowledge of these facts, until recently, has been extremely partial. The offer of the zealous bishop of Connecticut to visit and explore these destitute regions, was welcomed, therefore, by the board, at their last meeting, with marked satisfaction. Within the brief space of six months, they are again assembled to receive the deeply affecting, and, in many respects, highly encouraging report, of their distinguished missionary agent. The beneficial results of this mission, in bringing the more favoured portions of our Church familiarly and intimately acquainted with the extreme spiritual destitution of their southern and western brethren, will, we doubt not, be seen in the bestowment upon them of the blessings of missionaries and ministers sent forth to alleviate that destitution, and in the reflex blessing to ourselves, of arousing and fostering a spirit of missions, the outpouring of whose beneficence will be to us far the most precious and desirable of these results.

"The bishop of Connecticut, accompanied by the Rev. Mr. Richmond, of New-York, left Philadelphia, for Pittsburg and the valley of the Ohio and Mississippi, on the 11th of November. He visited parts of Ohio, Kentucky, Louisiana, Mississippi, Georgia, South-Carolina, and other of the Atlantic states, and, after an absence of four months, arrived again in Philadelphia on the 9th of March, having traversed an extent of country of at least six thousand miles, three hundred of which he travelled on horseback, and after performing Episcopal functions where never a prelate of our Church had before been welcomed. For the results of his investigations, and a more full account, both of the ministrations he performed, and of the most important points of missionary labour which fell under his observation, your committee are constrained to refer you to his report, which is about to be printed for the information of the friends of this institution.

#### *"Africa.*

"Impressed, as your committee are, with the belief that no portion of the human race can assert a stronger claim upon the sympathies of Christian people in this

country, than the depraved and benighted tribes, removed at no great distance from the western coast of Africa, and anxious, therefore, to impress first upon that shore the traces of their earliest missionary exertions, they have been looking abroad with the deepest solicitude to find labourers for that field. But since the death of your missionary, the Rev. Mr. Oson, cut off by the visitation of God, on the very eve of his intended visit of mercy to the land of his fathers, your committee has looked in vain for some person of similar views, to supply his loss. It appears to them truly providential, however, that, at the very moment your treasury is so far replenished as to inspire your committee with confidence in enlarging the sphere of their operations, they have been officially informed by our valued coadjutor, the African Mission School, of the fitness, and probable readiness, of three very promising coloured persons from the school, to proceed to Liberia in the fall, under your benevolent auspices, for the purpose of commencing a missionary establishment, either within the limits of the colony itself, or somewhere in its immediate vicinity. The best instructed of these three persons is *Edward Jones*, a graduate of Amherst College, and a scholar of no mean attainments, in all those studies upon which our canons require that he should be examined before admission to holy orders in August next. He has also made some progress in the Hebrew language and the cognate dialects, particularly the Arabic, for the express purpose of being the better prepared to labour among those tribes of Pagan or semi-Mahometan Africans, somewhat interior from the colony, who speak a dialect approaching the Arabic, and some of whom are taught the language in its written and classical purity.

"*Augustus V. Caesar*, who has also been at the African Mission School nearly a year, and is represented as possessing excellent qualifications for usefulness among the colonists at Liberia, will be prepared to receive holy orders in the autumn, and holds himself in readiness to become your missionary.

"A third, from the same interesting institution, *William Johnson*, will, about the same time, be prepared to engage in your service as schoolmaster or catechist.

"Had the wisdom and forecast of your committee been put to their utmost stretch, in preparing beforehand, for the occupancy of an extensive and promising missionary establishment in Africa, they could by no means have anticipated a happier adjustment of means and instruments for commencing the work. We have in hand funds sufficient to inspire confidence in determining at once to embark in the enterprise. We are assured of an extent of interest and zeal in behalf of this spe-

cial mission, which precludes the possibility of questioning whether it will be promptly sustained. And we have before us the application of three descendants of the African race, remarkably well qualified, as far as human prudence can discern, to sustain the various departments of our infant establishment. One is not only willing, but desirous to embrace the first opportunity of fixing himself in the midst of his countrymen who have never yet heard the glad tidings of salvation. Another is ready to minister to his brethren who have gone out as emigrants, and to grow in his ministerial strength with some of their infant settlements. And a third holds himself prepared to become his coadjutor in the important work of instructing the children.

"These animating facts are laid before you, under a strong persuasion that the friends of this mission, bitterly tried and disappointed as they have heretofore been, need something to reanimate their zeal; and with the hope that wise and enlarged efforts will be put forth immediately, to render the fund for the outfit and support of this mission, fully adequate to meet all the expenses which this establishment, upon the most effective scale, will be likely to incur. Your friends must maturely consider at how great cost *three missionaries* must be sent abroad to the same infant station at one time; and how deep will be the sense of responsibility on the part of your committee, in endeavouring to impart strength and stability to this distant and expensive station."

(To be continued in our next.)

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For the Christian Journal.

#### *Suspended Canopies.*

In the hope that it may operate as a warning, the present writer begs leave to state the fact, that in two churches in this city, in which the pulpit canopies were suspended from the ceiling, they have *suddenly fallen*. Providentially, however, the accident occurred, in both cases, when the pulpit was not occupied. Otherwise, *immediate death* would, in all human probability, have been the consequence. LET NOT SIMILAR ACCIDENTS BE RISKED.

J. D. K.

—————  
For the Christian Journal.

#### *St. Peter's Church, Perth-Amboy.*

A very pleasing and useful application of the sacred connexion, known in our creed as "the communion of

saints," which subsists between the members of Christ's Church, in all places, and all ages, is the interest which each portion feels in the condition and progress of every other. We have just seen two sermons by the Rev. James Chapman, rector of St. Peter's church, Perth-Amboy, New-Jersey, containing a very interesting view of the history of that venerable church. Although just published, they were preached in June, 1825, "shortly after the erection of a marble tablet in the east wall of the church, in memory of the first benefactors of the same."\*

We extract the statistical portions of the two discourses.

"The documents from which this history is to be drawn are scanty; and many particulars which we would be gratified to know, are not to be ascertained by any means within the power of him who now addresses you. The early history of this church can be found, as far as it is known, only in the records of the incorporated Society for the Propagation of the Gospel in Foreign Parts, instituted in England in the reign of William the Third, in the year of our Lord 1701, and in the records of the vestry of this church.

"The society now named may be regarded as the first missionary society formed by members of the Protestant Church. It commenced its operations under favourable auspices, and has proved the means of conveying the glorious light of truth in the pure Gospel of Christ, to many people and nations who were sitting in darkness, and perishing for lack of knowledge. In

consent of operations with the other great society in England, for the promoting of Christian Knowledge, formed shortly afterwards, it has been made the blessed instrument of founding many of our churches in this western world, and of promoting the truth and practice of the Gospel in almost every region of the world. These two eminent societies ought to be regarded as the first Bible, Prayer Book, and Tract Societies in the Protestant world, as they were the first that engaged in these charitable works; and have been active, for more than a century, in these labours of Christian charity now carried to so great an extent by people of all denominations in the religious world.

"Some attempts were made to establish a church in this town, before the benefactors whose names are in your view, manifested the great zeal and liberality to which this church chiefly owes its foundation, and its support to the present time. The records of the Society for Propagating the Gospel state, that before their incorporation, some clergymen occasionally passing through this place, performed divine service and administered the sacraments.\* To this statement no date is annexed. The same records, without giving any date, mention that 'at last, several of the proprietaries of the eastern division of New-Jersey, requested Bishop Compton to send them a minister.' This prelate was the bishop of London, and a man that was zealous for the extension of the Gospel. Accordingly, 'the Rev. Mr. Edward Perthuck was sent. Upon his arrival at Perth-Amboy, the council of proprietaries set apart one of the houses (which had been formerly built at the charge of the general proprietaries) for the peculiar service and worship of God, according to the laws of England. This house, by a number of good people, was soon pewed and fitted up for the intended religious use, and Mr. Perthuck performed divine service here.' According to tradition, the building mentioned in this record, stood near the ferry over the river Raritan; but

\* *Copy of the inscription on the tablet.*

#### THIS TABLET

Is designed to express the gratitude of the Congregation of St. Peter's Church in this city, to the Benefactors of the said Church whose names follow:

**GEORGE WILLOCKS,**  
who died in 1729;

**MARGARET WILLOCKS,**  
his wife,  
who died in 1722;

**THOMAS GORDON,**  
who died April 28, 1722;

and

**JOHN HARRISON.**

*They loved the habitation of God's house, and the place where his honour dwelleth.*

Erected A. D. 1825."

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\* Humphreys' Account, pages 125 and 126.

in what year it was set apart for a house of worship cannot be ascertained, unless we may suppose that the stone found inserted in the east wall of this church, bearing the date of 1685, was taken from the first building appropriated to religious worship, and placed in the present building, to be a record of the first foundation of the church in this town. There is no document known to show how long Mr. Perthuck continued to officiate here, or how long the house referred to was used as a place of worship.

"A few years after the society in England had begun its operations, they sent Mr. Brook as a missionary to several places in this part of New-Jersey, and he officiated frequently in this town. He was an industrious and acceptable minister, and excited so much zeal for the cause in which he was engaged, that the people here began to prepare, in the year 1705, materials to build a stone church. But this purpose failed, in consequence, it may be presumed, of the death of Mr. Brook, who was removed from the labours of his ministry in the year 1707. It is stated that he was very much lamented by the people in all the places in which he discharged the arduous duties of a missionary, and that they spoke of him, several years after his death, as their 'worthy and never-to-be-forgotten pastor, whose labours afforded them universal satisfaction.'

"The loss of this worthy missionary, thus endeared to them among whom he laboured in the Lord, was not soon supplied. The people were destitute of a minister for two or three years, until the arrival of the Rev. Mr. Vaughan as a missionary to St. John's church in Elizabeth-Town, one of the seven places formerly supplied by the attendance of the lamented Mr. Brook. As the congregation had become large and important in that town, the presence of a minister was necessary there the greater part of the time. But notwithstanding that Mr. Vaughan had much to do in that station, he extended his exertions to other places, and among the rest, it is stated that 'he frequently visited this place, and was very useful and acceptable to the people.' As the

inhabitants of this town could have only the occasional ministrations of Mr. Vaughan, they procured the Rev. Mr. Thomas Haliday as a missionary resident among them, who commenced his ministry here about the year 1711, and extended his labours to the town of Piscataway, in which he had so much success as to excite a design among the people of that place to build a church. It is uncertain how long he occupied the station of missionary in this town, but, from the minutes of the vestry, it appears that his conduct was so unbecoming his sacred profession, that, by desire of the vestry, he was removed at the end of the year 1718, or at the beginning of the next year.

"Immediately after the removal of Mr. Haliday, the congregation in Amboy was again supplied by Mr. Vaughan, who attended here once in each month. The vestry have recorded their sentiments respecting this pious and zealous missionary, by calling him 'one whose doctrine and demeanour had been suitable to his holy calling.' The same testimony, with additional encomiums, was given to his character by the people in Elizabeth-Town, who had the greatest portion of his valuable ministrations.

"A charter, bearing date July 30, 1718, was given by George the First to the Episcopal inhabitants of this town, in which William Eier and John Barclay were appointed the first church-wardens; and Thomas Gordon, John Rudyard, Robert King, and John Stevens, the first vestrymen. In this charter, license was granted to erect a church in this town, accept donations, and to hold and enjoy the immunities and privileges which were granted to other places on similar occasions.

"Thus the way was prepared for the security of the property in land and houses which piously and charitably disposed individuals were ready to give for the purpose of building a church and providing for the support of its officiating minister. In the years 1718 and 1719, Thomas Gordon\* and George Willocks conveyed to the church a lot of ground containing two acres,

\* \* At that time his majesty's attorney-general of the province of New-Jersey.

one acre for the purpose of erecting a church thereon and for a burial-ground, the other acre to be used for the increase of the income of the church. In a short time after this benefaction was made, namely, in the year 1721, the Rev. Mr. Vaughan reported to the society in England, that the church, in which we are now assembled, was built; and the minutes of its vestry, of the date of March 27, 1722, mention this building as finished, and dedicated to the memory of the apostle St. Peter, no name being given in the charter. In the month of June, 1719, Major John Harrison, to use the words of the Rev. Mr. Vaughan, gave twelve acres of land contiguous to the city, for a glebe for an Episcopal minister for ever.

"In a short time after these valuable donations were made by the friends of the Church, another was made by George Willocks, by the particular request of his wife Margaret Willocks, of the house in which they lived, and two acres of land thereto belonging, in the most pleasant and desirable part of the town, for the use of the Episcopal minister in this city for ever. This was, at the time, a very valuable gift, being estimated, according to the report of Mr. Vaughan to the society in England, as worth £ 400 sterling—a large sum at that period. Every minister who has enjoyed the benefit of this gift, has doubtless felt grateful to the memory of her whose zeal and pious liberality were manifested in so important a respect. Sweet is the remembrance of one who has so largely contributed to the support and comfort of every minister of the Church to whose interest she was so devoted—of one whom Mr. Vaughan entitled a pious and charitable gentlewoman; and of whom the vestry at the time, at their meeting on March 27, 1722, speak as 'the incomparably zealous, pious, and virtuous gentlewoman, Mrs. Margaret Willocks, lately deceased in this place.'

"It is recorded in the minutes of the vestry, that Mr. Willocks transferred the house and two acres of land to the vestry within two years after the decease of his wife, which transfer was made seven years before his own decease, in the year 1729.

"After the gift of the house for the residence of the minister for the time being, Mr. Willocks added, by his last will and testament, dated in January, 1728, the gift of the ferry over the Raritan river, and the large lot attached to the same, for the support of the minister of the church for ever.

"In addition to the names of Thomas Gordon, and George Willocks, and Margaret Willocks his wife, and John Harrison, Mr. Vaughan reported the name of John Barclay, as one who had contributed generously to build and support the church; but in what way he gave his assistance, cannot now be ascertained; but the public records do not show that he made any transfer of real estate, like the benefactors to whom, although they have been dead, three of them more than a century, and one of them almost that period of time, we are now indebted, under Providence, in a great degree, for the perpetuity and prosperity of this church, that has been favoured with a succession of members of the like zealous and liberal spirit with its founders and benefactors."

*(To be continued in our next.)*

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For the Christian Journal.

REMINISCENCES—No. XXIV.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1723.

"THE society have complied with the repeated applications which they have received from several parishes and townships in his majesty's plantations for orthodox clergymen, by sending the persons following, viz. the Rev. Mr. John Holbrook to Salem, with a salary of £ 60, from whence they received the following pathetic address:

*The humble Address of the Inhabitants of Salem, in West New-Jersey, and parts adjacent, members of the Church of England; to the Honourable Society for Propagation of the Gospel in Foreign Parts.*

• VERY VENERABLE GENTLEMEN,

*A poor unhappy people, settled by*

God's providence, to procure, by laborious industry, a subsistence for our families, make bold to apply ourselves to God; through that very pious and charitable society, his happy instruments to dispense his blessings in these remote parts, that as his goodness has vouchsafed us a moderate support for our bodies, his Holy Spirit may influence you to provide us with spiritual food for our souls: in this case our indigence is excessive, and our destitution deplorable, having never been so blessed as to have a person settled among us to dispense the august ordinances of religion; insomuch that even the name of it is almost lost among us; the virtue and energy of it over men's lives almost expiring, we wont say forgotten, for that implies previous knowledge of it. But how should people know, having learned so little of God and his worship? And how can they learn without a teacher? Our condition is truly lamentable, and deserving Christian compassion. And to whom can we apply ourselves, but to that venerable corporation, whose zeal for the propagation of the Gospel of Jesus Christ has preserved so many in these colonies from irreligion, profaneness, and infidelity? We beseech you therefore, in the name of our common Lord and Master, and gracious Redeemer, and for the sake of the Gospel, (just ready to die among us,) to make us partakers of that bounty to these parts; and according to the motto engraven on your seal, *Transeuntcs adjuvate nos (pene infideles.)* Be pleased to send us some reverend clergyman, according to your wisdom, who may inform our judgments by preaching to us the truths of the Gospel, and recover us all, aged and young, out of the miserable corruptions consequent to a gross ignorance of it; to whom we promise all encouragement according to our abilities, and all due respect and obedience to his office, instructions, and person. The Lord in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard of our case; and we pray the great God to prosper all your pious undertakings, to promote his glory and the good of his Church, especially in

this destitute place of the pilgrimage of—your most dutiful, and obedient, humble servants, &c.'

" The four gentlemen following, having come over from New-England and Connecticut for Episcopal ordination, have been appointed to the churches hereafter named, viz. To the new church at Boston, in New-England, the Rev. Dr. Cutler, with a salary of sixty pounds—To Stratford, in Connecticut, the Rev Mr. Samuel Johnson, with the like salary; (which church became vacant by the removal of the Rev. Mr. Pigot to Providence, in the colony of Rhode-Island, where the people have raised subscriptions to build a church, and where there is a prospect of a very numerous congregation)—To Bristol, in New-England, the Rev. Mr. John Usher, with the like salary, on the Rev. Mr. Orem's removal to New-York—the Rev. Mr. James Wetmore to be catechist at New-York, in the room of Mr. Elias Neau, and to be assistant to the Rev. Mr. Vesey, with a salary of fifty pounds. The Rev. Mr. Peter Stoupe has also been appointed missionary to New-Rochelle, with the like salary—The Rev. Mr. Ludlam missionary to St. James, Goose-Creek, in South-Carolina, and the Rev. Mr. Varnod missionary to St. George's, in the same province, with the salary of fifty pounds each—And a salary of ten pounds has been allowed to Mr. Robert Clarke, at Naragansett, in New-England, for teaching poor children to read, and instructing them in the Church catechism—As also fifteen pounds per annum to Mr. Thomas Huddlestane, at New-York, in the room of his father, deceased, for instructing forty poor children in the Church catechism.

" Besides the settled salaries which the society have this year appointed to the several missionaries and schoolmasters abovementioned, they have been at a considerable expense in providing libraries for their missionaries, Common Prayer Books, and other books of devotion, to be distributed among such poor people and others as seem to be in the greatest want of them, and where they may probably have the best effect. And as there are

several vacant churches in the plantations, they have found it necessary to give gratuities to some of their missionaries and others, for the supply thereof;—as to the Rev. Messrs. Hesselius and Leidenius, two Swedish ministers, ten pounds each, for supplying the churches of Salem, in New-Jersey, and Apoquinomy, in Pennsylvania; and the Rev. Mr. Hesselius being lately ordered to return to his native country, after twelve years' service to the Church in America, thirty pounds have been given him towards his support here, and to enable him to transport himself and family to Sweden.—To the Rev. Mr. Poudreous, a French minister at St. James, Santee, in South-Carolina, ten pounds.—To the Rev. Mr. Barclay, late missionary at Albany, thirty pounds.—For the sickness, funeral charges, &c. of the Rev. Mr. Brown, who came over from Connecticut for Episcopal orders, thirty-seven pounds sixteen shillings.—And to the Rev. Mr. Bartow, for his service at New-Rochelle, ten pounds.

"Within the time aforementioned, the society have received from their several missionaries the following accounts of the state of their parishes, and the success which has attended them in the exercise of their ministerial function, viz.

"From the clergy of South-Carolina.—That the Church in that province is in a flourishing condition, under the government of his excellency Francis Nicholson, esq., whose interest and good offices are always ready; who not only embraces all opportunities that offer, but seeks for occasions to promote the interest of religion, and of the society in particular.

"From the Rev. Mr. Guy, minister of St. Andrew's parish, in South-Carolina.—That the state of his church is much the same as when he wrote last; that the number of communicants at Easter were 18; and that he hath baptized 10 children, and one adult negro man and negro woman; and has lately received into the church one Isaac Emmanuel, after his having made a public and solemn renunciation of the Romish religion, which he had embraced, hav-

ing been baptized at Prague, in Germany, by a Romish priest.

"From the Rev. Mr. Pownall, minister of Christ church, South-Carolina.—That he has baptized 10 children and one adult person; that he had 19 communicants on Easter-Day, and hopes the number will increase.

"From the Rev. Mr. Hasel, minister of St. Thomas, South-Carolina.—That the number of his communicants are about 40; that his parish consists of about 100 families, including those of Orange quarter, about 70 of which profess themselves of the Church of England.

"From the Rev. Mr. Hunt, minister of St. John's, South-Carolina.—That his parish consists of about 90 families, most of which are members of the Church of England; that he had about 30 communicants at Easter last; that he has baptized nine children; that he catechizes the children every Sunday, and has brought about a dozen of them to say the Church catechism, with Lewis's Exposition; and that a sober, sensible negro, who can read and comes to church, is a catechumen under probation for baptism, which he desires.

"From the Rev. Mr. Newnam, minister in North-Carolina.—That since his last he has baptized 269 children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and gave good sureties for their further information: that he designs shortly for Bath county, where he is greatly wanted, there being, as he is informed, at least 300 children waiting his coming among them to be baptized.

"From the Rev. Mr. Becket, minister in Sussex county, in Pennsylvania.—That he has baptized, since his last, 48, two whereof are mothers of several children each, one white servant, and two negro slaves; that the number of the communicants is about 20; that the number of those who are masters of families, and profess themselves members of the Church of England, are about 130, besides many single persons, servants, and negroes, that constantly attend divine service; and that, in general, there is a very great

reformation among his parishioners since his coming.

“ From the Rev. Mr. Wayman, minister at Oxford, in Pennsylvania—That his congregation increases, and are inclinable to purchase a glebe, and place for the accommodation of a minister, Mrs. Mellows, a widow gentlewoman, having already given eighty pounds proclamation-money for that purpose.

From the clergy of Pennsylvania—That the churches at Newcastle, Chester, Oxford, and Sussex, in that province, are in a flourishing condition; and that the churches at Kent, Apoquonomy, and Radnor, are in very great want of missionaries; besides two other churches which have been lately built at some distance from Philadelphia.

“ From the Rev. Mr. Skinner, minister at Amboy, in New-Jersey—That the people seem well disposed, and the congregation increases very considerably; that the congregation at Piscataqua also grows daily, where they are now building a church, and in all probability will be as numerous as any in those parts.

“ From the Rev. Mr. Poyer, minister at Jamaica, on Long-Island, in the province of New-York—That the number of the communicants are betwixt 80 and 90; that he has baptized 45 children and seven adult persons.

“ From the Rev. Mr. Thomas, minister at Hempstead, on Long-Island—That, within 18 months past, he has baptized at least 160, many of which were adult persons; and that he endeavours, as much as in him lies, to inculcate into the people a sense of the benefit and privilege of the sacraments, and finds them, in the main, convinced of the wholesomeness and necessity of those ordinances.

“ From the Rev. Mr. Bartow, minister at Westchester—That they are repairing the church there with the voluntary contributions of the people, procured chiefly by the zeal and care of Mr. Forster, the schoolmaster there; that, in the year 1722, he baptized 21 persons, four whereof were adults, one a negro man.

“ From the Rev. Mr. Jenney, minis-

ter of Rye—That his congregation is generally about 300, and seems to increase; that the number of his communicants is 25; that he has lately been at a new settlement near him in the woods, where he had good success, having baptized a whole family, parents and children; and he hears that more of them intend to make a confession of their faith, in order to baptism.

“ From Mr. Charles Taylor, schoolmaster at Staten-Island—That he taught last year 43 scholars, and instructed them in the Church catechism, with the Explanation thereof, and to join in the public worship; several of which he teaches without any consideration but the society’s bounty; and upon that account he keeps a night school, for the instruction of negroes, and of such as cannot be spared from their work in the day-time.

“ From Mr. Huddlestone, schoolmaster at New York—That he teaches forty poor children recommended to him by the mayor of New-York; and that he has no other encouragement for that service but the annual allowance of the society; and that since the death of Mr. Neau, he teaches the negroes in the steeple of the church, every Sunday before sermon, and after sermon, at his own house.

“ From the Rev. Mr. Pigot, minister of Stratford, in Connecticut—That the number of his communicants is 67; that he has baptized 21 infants and one adult person; that the people of Fairfield, Ripton, and Newton, are very desirous of a minister, many of them having conformed to the Church of England; that he has visited them several times, and administered both sacraments.

“ From the Rev. Mr. Mossom, minister at Marblehead, in New-England—That the last year he baptized 32 infants and 14 adults, and received five into communion, and has reduced many from a disorderly, loose, to a more strict and regular behaviour; and by his instructing the youth in the principles of religion and the doctrines of the Church, he has gathered a large number of catechumens.

“ From the Rev. Mr. Honeyman, minister at Newport, on Rhode-Island

—That within two years past he hath baptized 82, of which 19 were adults, three of them negroes, two Indians, and two mulattoes; that there are properly belonging to that church above 50 communicants that live in that place, exclusive of strangers; that the people growing two numerous for the church, and others offering to join them, if they could be accommodated with room, he proposed the building a new church, and has obtained near £ 1000 subscriptions for that purpose, though it is supposed the building will cost twice that money; that the materials are getting ready, and the workmen will begin upon them in the spring.

“From the Rev. Mr. Mac Sparran, minister at Narragansett—That he has baptized there, the last year, seven adult persons, one a mulatto woman, and six children; and at Bristol, three adults and 5 children—That the number of those who profess themselves of the Church of England is about 260; and that he has had three communicants in the last year, and has so far prevailed as to have several children, during Lent season, come to church every Sunday, and publicly repeat the Church catechism; which they performed with such decency and distinctness, that the people are wonderfully enamoured with that method of training up children.”

*Address, delivered by the Right Rev.  
Bishop BROWNELL, at the opening  
of the Annual Convention of the  
Diocese of Connecticut, June 2d,  
1830.*

*My Brethren of the Clergy, and of  
the Laity,*

THE course of time has brought us to another of those periods, when we are accustomed to assemble together for mutual counsel and encouragement, and to devise such measures as, with the divine blessing, may conduce to the welfare and prosperity of our Zion. It is a season of much interest to ourselves and to the Church. We are naturally led to review the events of the past year, and to inquire what we have done to advance the cause of our divine Redeemer. We bring forward a record

of our labours, and a statement of the condition of those portions of the Church which constitute the sphere of our respective duties. It must lead us into an inquiry as to the fidelity with which we have discharged our trusts, and to a grateful recognition of the divine agency where our labours have been prospered. The lights which we bring together, serve to aid us in our counsels; and a sense of our own imperfections, which a review of the past cannot fail to inspire, must lead us to seek that divine direction and assistance, without which all our consultations are but vain, and all our labours useless.

Since our last annual meeting, I have had ample opportunities of witnessing the condition of the Church at large, as well as in our own particular diocese. The survey has been highly encouraging, and such as should animate our exertions in the cause of primitive truth and order. In the month of June last, I attended the examination, and the commencement, of our General Theological Seminary, established at New-York. This institution will have its salutary influence extended, and its permanency secured, by the munificent bequest of \$100,000, to be derived from the estate of the late Mr. Kohne, after the decease of his widow. It is greatly to be lamented that so few of our candidates for holy orders avail themselves of the advantages which this seminary presents. So far as they are deterred by considerations in regard to the expense, may we not hope that a remedy will soon be found in the beneficence of the friends of the Church?

In August last, I attended the meeting of the General Convention of our Church at Philadelphia. Its proceedings were highly interesting; and the report on the state of the Church presents such a view of the prosperity of the several dioceses as should call forth our thankfulness to the great Shepherd and Bishop of souls, who watches over them. The Right Rev. Dr. Meade was consecrated as assistant bishop of Virginia, and two new dioceses, Kentucky and Tennessee, were received into union with the Convention.

At the request of the Domestic and Foreign Missionary Society of our Church, I have made an extensive tour through those western and southern states of the Union, which are not under the jurisdiction of any bishop of our Church; for the purpose of performing such Episcopal offices as might be desired, to visit the missionary stations established by the society, and to take a general survey of the country, for the purpose of designating such other missionary stations as might be usefully established. A summary report of this visitation has been made to the board of directors of the society. It may suffice for the present occasion to state, that something more than one third of the past year has been devoted to this visitation; during which time, I have travelled nearly six thousand miles; preached, or assisted at divine service, 74 times; administered the sacrament of the Lord's supper on several occasions; baptized 22 children and 12 adults; administered the holy rite of confirmation, in seven parishes, to 142 persons; consecrated the churches at Lexington and Louisville, in Kentucky; at Natchez, Jefferson, and Woodville, in Mississippi; and at New-Orleans, in Louisiana. I also admitted the Rev. John C. Porter, of the diocese of Mississippi, to the holy order of priests. In the course of my visit to Louisiana and Alabama, I presided at conventions for the regular organization of the Church in those states. Preliminary measures were also taken, at these conventions, for uniting the churches of Mississippi, Louisiana, and Alabama, into a *South-western Diocese*. At the next meeting of the General Convention, it is probable that these measures may be so matured, as to open the way for the consecration of a resident bishop, to preside over the concerns of the Church in this interesting portion of our country. It is probable, too, that measures will soon be taken, by the dioceses of Kentucky and Tennessee, for the election and consecration of a bishop, whose administrations may be extended over the *north-western* portion of the Union. Such arrangements would open a wide region for the extension of the institu-

tions of our Church, and must prove highly auspicious to the cause of religion in the west.

It is with the most grateful recollections that I avail myself of this opportunity to acknowledge the cordiality and kindness with which I was everywhere received during my visitation. I could not but esteem myself happy in being regarded, by the scattered members of our communion in the west, as the messenger and voucher of the sympathies of their eastern brethren. It is my constant prayer to the great Head of the Church, that these sympathies may not be suffered to languish; that the religious intercourse which has been so favourably commenced between the east and the west, may be continued and enlarged, and that it may be abundantly blessed by the promotion of pure and undefiled religion in our own hearts, and in the dissemination of it among our distant brethren.

The various avocations devolving on me, after so long an absence, have rendered my visitations in this diocese, during the spring season, less extensive than I could have wished. In the course of the past year, however, about the usual number of parishes have been visited.

Many of these parishes have not required the performance of any of those offices which are now to be reported, pursuant to the provisions of the 45th canon of our Church.

Since the last annual convention, I have administered the holy rite of confirmation in the following parishes of this diocese; viz.—In Simsbury, to 4 persons; Meriden, 18; Middletown, 23; Norwich, 20; Salem, 26; Waterbury, 26; Watertown, 15; Woodbury, 10; Washington, 4; New-Preston, 12; New-Milford, 8; Kent, 5; Sharon, 14; Salisbury, 13; Milton, 8; Northfield, 6; Monroe, 9; Trumbull, 11; Pomfret 10—In all, to 242 persons.

The following ordinations have taken place during the past year; viz.—On the 3d of September, in St. John's church, Woodbury, I admitted the Rev. William Lucas to the holy order of priests; on the 5th of September, in

St. Andrew's church, New-Preston, I admitted the Rev. Harry Finch to the holy order of priests; and this day, I have admitted the Rev. Norman Pinney to the same holy office.

I have consecrated five churches since the last annual convention; viz. St. Andrew's church, Simsbury; Trinity church, Southington; Christ church, Norwich; St. Paul's chapel, New-Haven; and Christ church, Pomfret.—Three other churches are nearly ready for consecration, and arrangements are in progress for the erection of three or four more. The new edifice erected by the parish of Christ church, Hartford, was consecrated, during my absence, by the kindness of the Right Rev. Bishop Hobart.

Four new parishes have been organized during the past year, from which applications will be made to be received into union with this convention.

Great changes have taken place among our brethren of the clergy since our last meeting. The Rev. Smith Miles, of Chatham, the Rev. John Perry, of New-Haven, the Rev. Daniel Somers, of Norwalk, and the Rev. William H. Judd, who was performing the duties of a missionary in the state of Alabama, have been removed by death. While we bow with humble submission to these dispensations of Divine Providence, we cannot fail to be admonished to remember our own frailty, and to redouble our diligence in our Master's cause; and, while we view the scanty number of the labourers and the abundance of the harvest, we must feel constrained to pray to the Lord of the harvest, that he would send forth more labourers into his harvest. The Rev. Samuel Fuller has received a dimissory letter to the Eastern Diocese, the Rev. William Shelton to the diocese of New-York, the Rev. Harry Finch to the diocese of New-Jersey, and the Rev. Francis L. Hawkes to the diocese of Pennsylvania. The Rev. Palmer Dyer has relinquished the editorial charge of the Episcopal Watchman, and returned to the diocese of New-York. The Rev. Birdseye G. Noble, who had relinquished the parish of Middletown, and removed to the diocese of New-Jersey,

previous to the last convention, has since that time received a dimissory letter to that diocese. The accessions to the diocese have not been equal in number to these losses which it has sustained. The Rev. Richard Peck has exhibited to me letters dimissory from the Eastern Diocese, and has taken the charge of the parish of Huntington; the Rev. Christian F. Crusé, with letters dimissory from the diocese of New-Jersey, has accepted the office of principal of the Episcopal academy at Cheshire. The Rev. Ulysses M. Wheeler, from the diocese of New-York, is officiating as minister of the parish of Woodbury. The Rev. Charles Smith has presented dimissory letters from the same diocese, and is officiating in the parish of Fairfield; and the Rev. John F. Stone, from the diocese of Maryland, has accepted the station of associate rector of Trinity church, New-Haven.—There have also been several removals within the diocese, during the past year. The Rev. George C. Shepard has removed from the parish of Hebron to that of Stratford. The Rev. Ashbel Steele has removed from Stratford to the parish of Essexborough. The Rev. Alpheus Geer has removed from the parish of Waterbury to that of Hebron. The Rev. William Lucas has removed from Woodbury to the parish of Litchfield. The Rev. Joseph T. Clark has removed from the parish of Woodbridge to that of St. Peter's church, Plymouth. And the Rev. Reuben Sherwood has resigned the parish of Norwalk, and accepted the station of rector of the Hartford academy.

The following persons are now candidates for holy orders in this diocese; viz. Charles Bradley, John Morgan, Joseph Scott, Oliver Hopson, Allen C. Morgan, William Walter, Gurdon S. Coit, Robert A. Hallam, Fitch W. Taylor, Hobart M. Bartlett, Levi H. Corson, and Edward Jones and Augustus O. Cæsar, men of colour, who are destined as missionaries to Africa.—Eight of the above-named candidates are alumni of Washington College. May we not hope that this institution will prove a fruitful nursery to the Church?

The fact is now becoming generally known, that the greatest hinderance to the extension of our communion arises from the inadequate number of our clergy. Such has been the growth of the Church, that the supply has by no means kept pace with the demand. It is obvious, therefore, that the principal efforts of Episcopalian should be directed to the education of pious young men for the sacred ministry. Under these circumstances, our academies and colleges, and all institutions which facilitate this important object, become doubly interesting to us. But it will be in vain to look to our literary institutions for an adequate supply of candidates for holy orders, unless they are aided by the co-operation of education societies. The sacred profession holds out few worldly allurements to young men of enterprise; and few will be induced to embrace it, except those who are urged to it by a strong sense of religious duty. It is to be lamented, too, that a great portion of the sons of wealthy parents are educated in habits which indispose them to so sacred and self-denying a profession. The chief resource of the Church must be sought among the youth of piety and of talents, whose circumstances in life have not subjected them to the severe temptations of wealth and ambition. The experience of other denominations of Christians has taught them to look to such resources. The American Education Society, composed chiefly of the Congregational and Presbyterian denominations, has now 400 beneficiaries under its charge, who are designed for the ministry in their communion. Unless we would see the Church languish and decline, and unless we are willing to abandon it to the ministrations and instructions of other denominations, we must make corresponding exertions. Young men, whose piety would lead them to embrace the sacred office, and whose talents would qualify them to adorn it, but who have not the pecuniary means of obtaining a competent education, must be assisted. Such youth are to be found. The experience of the *Church Scholarship Society* has demonstrated this fact. There have been many more applications for aid than

its funds could relieve. The exertions which have been made in this diocese, in behalf of the *Church Scholarship Society*, have already afforded important aid to thirteen young men, who are preparing themselves for holy orders. I earnestly hope that its means of beneficence may be enlarged, and that similar efforts may be put forth in every other diocese in the Union. The "Society for the Promotion of Christian Knowledge" does not exert that efficiency which its important objects demand. The funds which come into its treasury result entirely from the canon of the convention which requires parochial collections, and are altogether independent of any influence of the society. Indeed, the board of directors is so constituted as to preclude the practicability of any meeting, except during the session of the convention, when there is no time afforded for deliberation. If some more efficient organization should not be devised, I would recommend the appointment of a standing committee of the board, residing near to each other, and to whom the active operations of the society should be confided.

The Domestic and Foreign Missionary Society, established by the General Convention of our Church, has within the last year commenced a most auspicious course, and has received the most unequivocal proofs of the public favour. A wide field for its enterprise has been opened. Abundant proof has been afforded, that there is no want of zeal and liberality in the Church, for the support of missionaries. But the discouraging fact is now disclosed, that duly qualified missionaries are not to be obtained, to supply the demand for them: thus affording another evidence that the first and greatest efforts of the Church should be directed to the education of pious young men for her ministry. A general education society should be established. Till this measure is accomplished, or something equivalent to it, neither the General Seminary, nor the General Missionary Society, can adequately fulfil the objects for which they are designed, and our vacant parishes must remain un-supplied.

*My Brethren of the Clergy,*

To us the present season is peculiarly interesting. We have met together to take counsel of each other, in relation to those great concerns which constitute the occupation and business of our lives. Let us pray God to free our minds from all error, prejudice, and pride, and to inspire us with a sincere desire for the promotion of his glory and the welfare of his Church. Let the occasion animate our zeal, and incite us to fidelity in our Master's cause. We never assemble together in this way, without a strong probability that, in the course of Divine Providence, it will be, to some of us, the last meeting. Let each one of us apply this consideration to himself; and what our hands find to do in our ministry, let us do it with our might, knowing that there is no knowledge or device in the grave, whither we are hastening.

THOMAS C. BROWNELL.  
New-Haven, June 2, 1830.

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*Dr. Milnor's Speech.*

The following speech of the Rev. Dr. Milnor, of this city, at the anniversary meeting of the "Prayer Book and Homily Society," in London, taken from an English paper, has appeared in several of the public prints:—

"The Rev. Dr. Milnor, of New-York, who, after advertizing to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church, to make an alteration respecting the lessons which were used, by having a smaller portion read than at present; and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer Book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings. Was not the Prayer Book deserving their most serious attention, es-

specially as it had produced such an essential alteration in the opinions of the people, who formerly, and before they read the beautiful Homilies of the Episcopalian Church, looked upon it more like a Roman Catholic Missal? Since then, mankind had become more candid in their inquiries, and they found that the Prayer-Book contained what the Bible contains, all which was pure and sacred.

"He, moreover, felt proud in saying it was a work against the introduction of heresy; and in proof of his assertion he was prepared to say, that only one man had been able to introduce any thing like heresy into the United States, and that was in Boston, and he by some means did manage to convert his congregation from Christianity to Unitarianism; but it was a triumphant reply, when he stated that it was the only instance which had occurred in the United States. They, however, had learned that lesson from London. They had intercepted a correspondence from thence, in which the Unitarians here begged of those in America not to be too fast, lest by so doing they exposed themselves. The intercepted correspondence desired them to preach morality, and to keep the Redeemer out of their view; by so doing, the congregation would praise the beauty of their sermons; and not to let them appear practical, but to talk of the Saviour as a martyr, who came to teach a purer system of morality than the world before contained, and in defence of that system he had laid down his life. Thus they might go on until the congregation was prepared to reject the divinity of the Saviour, and strip Christianity of all that was spiritual and pure. This was the doctrine of those who rejected the Prayer Book and its Homilies; such their endeavours, though a more delightful service did not exist to carry their aspirations to the Throne of Mercy. In conclusion he would say, that if any circumstance existed to establish the Church of England upon an imperishable foundation, it was by preserving the Homilies and the Prayer Book."

*Bishop Hobart's Letter to Dr. Milnor.*

New-York, June 22, 1830.  
REV. AND DEAR SIR,

A REPORT of a speech which you delivered in the city of London, on the 5th of May last, at the meeting of the Prayer Book and Homily Society, has been published in several of our newspapers. In that speech, as reported, the following paragraph occurs:—

"The Rev. Dr. Milnor, of New-York, who, after advertizing to the be-

nefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church to make an alteration respecting the lessons which were used, by having a smaller portion read than at present, and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer Book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings."

This paragraph, and indeed the entire speech, are calculated to produce the impression that "one of the prelates of the American Episcopal Church" (I am the individual meant) stood *alone* in a rash and presumptuous attempt to 'touch and alter' the liturgy; and that you, and the entire American bishops and clergy, actuated by a sincere and devoted reverence for this hallowed ritual, marshalled yourselves against this daring innovator, and saved this "delightful service" from the rude hand that would have marred its beauty.

I am unwilling to believe that it was your deliberate design to produce these impressions; for they are not warranted by facts known to you. You and I, too, under all variety of circumstances, and under no very unimportant differences in matters of *policy*, and I am afraid, of *principle*, have been friends from early life. On your recent departure for England, I took leave of you as a friend; and our mutual expressions of feeling on this occasion were, I am satisfied, perfectly sincere. I was not prepared, therefore, to find that, on one of your first public appearances in England, you held up your bishop and

your friend in a light certainly not calculated to raise him in the good opinion of those whom you addressed.

I have reason to thank God that I have never been much tempted to consider, in the determinations of duty, what might or might not be *popular*; and the older I become, the more convinced am I that "it is a small matter to be judged of man's judgment." But I am not indifferent to that "good report" which, both from personal and official considerations, it is my duty to endeavour to preserve. My visit to England made me somewhat known there, and I am willing to think that I enjoy the good opinion of some distinguished individuals, whose friendship is as honourable as it is gratifying. A principal claim to that good opinion arises from the conviction of my consistent attachment to the Church, and especially its liturgy. It is the *tendency* of your remarks to deprive me of this claim. I must be permitted to prove that they are not warranted by facts.

In the Journal of the General Convention of our Church, of 1826, at page 76, is the following record on the proceedings of the House of Bishops:

"On motion of the Right Rev. Bishop Hobart, *resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

"The House of Bishops, deeply solicitous to preserve unimpaired the liturgy of the Church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do UNANIMOUSLY propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the eighth article of the constitution."

Then follow the resolutions.

It appears from page 65 of the same Journal, in the proceedings of the House of Clerical and Lay Deputies, that this house, 39 ayes, 19 noes, concurred in the resolutions of the House of Bishops.

Thus then the *propositions* which I am represented by you as alone sustaining, were *unanimously* adopted by the *House of Bishops*, and by a *very large majority* of the *House of Clerical and Lay Deputies* of the General Convention of 1826.

It is true, the motion which introduced these *propositions* was made by me—but not until I had consulted all my brethren of the House of Bishops, several members of the House of Clerical and Lay Deputies, and others not members, and among them *yourself*, and received their and your approbation of them.

You observe that these “*propositions* were no less than three years before the Convention, and were discussed there; and on their coming to a decision, you are gratified in saying, that there was not a single person in favour of the proposed alteration of the venerable prelate”—(meaning me.) I am confident, that individuals not acquainted with the real state of the case, would suppose, from the above statement, that I was, after the lapse of three years, the advocate of the adoption of the proposed alterations, and in this sentiment stood alone. What is the fact? In the Journal of the General Convention of 1829, in the proceedings of the House of Bishops, page 79, is the following record:—

“On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*, that, under existing circumstances, it is not expedient to adopt the proposed resolutions relative to the Liturgy and Office of Confirmation, and they are therefore hereby dismissed from the consideration of the Convention. And the resolution was sent to the House of Clerical and Lay Deputies for concurrence.

“A message was afterwards received from that house, with information that they concurred in that resolution.”

Thus, then, there was, in fact, no “decision” on the abstract propriety of the proposed alterations. Under “existing circumstances,” it was judged not expedient to adopt them, and they were dismissed from consideration, in consequence of a motion made by me

to this effect. What circumstances led to this determination, and what reasons induced the measure of bringing forward these propositions, may be inferred from the following extract from an address made by me to the New-York Diocesan Convention of 1827:

“What are the alterations proposed? On this subject I would adopt the language of a Right Rev. Brother, and say, that, *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any parts of the Liturgy, nor a different arrangement of them. *As a whole, the Liturgy remains as it now is.* There is no omission, or alteration, or different arrangement of the *Prayers* of the Morning and Evening Service: they are to remain, as they now are. The alterations respect merely the *Psalms*, and the *Lessons*, and the *proportions* of them which are to be read.

“There is no accounting for the different views which individuals of equally sound judgment and honest minds will take of the same subject; but, really the objects to be accomplished by these proposed alterations appear to me to be so desirable, and the alterations so reasonable and judicious, that I have felt great and increasing surprise at the opposition to them. I hope and pray that this opposition may in no respect be influenced by a desire to retain the plea of necessity for altering the Liturgy in consequence of its length, that thus ‘individual license may have no bounds.’ But, without doubt, the opposition is dictated in many by considerations entitled to the highest respect—their attachment to the Liturgy, and their fears of innovation. Of my devoted attachment to that Liturgy, I think I have given the fullest evidence; and so far from desiring, for my own gratification, to shorten it, I rarely avail myself of the discretionary rubrics. To secure it from hasty and injudicious alterations, unless my memory deceives me, I proposed the present article of the constitution, which requires that no alterations shall be made in it, which have not been adopted in one General Convention, made known to the differ-

ent Diocesan Conventions, and finally adopted in a subsequent General Convention. Here, surely, is full security for our invaluable Liturgy. This provision of the constitution cannot be altered but by the same process. The alteration must be proposed in one General Convention, made known to the Diocesan Conventions, and adopted in a subsequent General Convention. Without such a provision, the Liturgy might be endangered by hasty and injudicious alterations. With this provision, its most solicitous friends need not fear for it. There will be, with such a provision, extreme difficulty in altering the Liturgy under any circumstances. Their fears, I humbly conceive, should arise from a different source—from the *unlicensed* alterations in the Liturgy which are now practised; which mar its beauty and effect; which must diminish the sacred veneration with which it should be cherished; and which thus most seriously endangers it.

"How are these alarming innovations to be arrested? By remonstrance and admonition? These have been tried in vain. By the strong arm of authority? But is this an easy or a wise course? When the service is felt and admitted by so many persons to be too long, public sentiment and general practice will, more or less, sanction abbreviations in it. Under such circumstances the exercise of discipline, if not imprudent, would at least be difficult. Would it not be wiser to remove, as far as possible, the reasons, real or feigned, for these violations of law, and then to enforce it? Would not such a course be pursued in a civil government? Is it not eminently proper in an ecclesiastical one?

"It may be said, that they who now alter the service will continue to do it, even after the proposed abbreviations are adopted—if they do not respect law at one time, they will not at another. But let it be remembered, law can be enforced with more salutary effect, and with less odium, when it has been accommodated, as far as possible, without departure from essential principles, to those circumstances which are urged as a plea for violating it.—Those who now omit parts of the ser-

vice, on account of its length, will have no reason to do so when it is by law abbreviated. And those who will still be lawless, may then be most reasonably subjected to ecclesiastical discipline.

"Will it be said, that the proposed abbreviations are so short that they will not satisfy those who now object to the length of the service? In many cases, doubtless, the Lessons are short; but in many others they are so long, that by judiciously abridging them and the Psalms, a portion of time will be gained nearly equal to that which would be occupied in the use of the Ante-Communion Service. By the abbreviations now allowed, by the omission of the Gloria Patri in certain cases, and of a part of the Lessons, but little time is saved; and yet it seems generally to be deemed of importance to save that time.

"It ought to be a strong recommendation of these proposed alterations, as far as the Morning and Evening Prayer are concerned, that these services will not appear to our congregations in a different form from what they now do. The Psalms will still be read, but the portion need not be so long—the Lessons will still be read, but in some cases abbreviated, and on week days changed from those appointed in the calendar—a circumstance which will not be apt to be noticed by the congregation. And all this is discretionary; for those who prefer using the whole portion of Psalms, and the entire Lessons, may do so.

"Is this discretion objected to, as destroying the uniformity of the service? But who alleges that the discretion which now exists, as to the omission, in certain cases, of the Gloria Patri, and a part of the Litany, seriously destroys the uniformity of the Liturgy? And yet these variations are more striking than those in the contemplated alterations.

"Uniformity is, indeed, most seriously destroyed in the present state of things. The liberty is taken, in many cases, to alter the Liturgy, to omit parts of it, and especially the Ante-Communion Service. Such a state of things must endanger not only the Li-

turgy, but the authority and integrity of the Church. It is not one of its least evils, that it increases the causes of division, and leads to criminations and recriminations of a most painful description. The evil of this state of things was deeply felt by those who, in the last General Convention, advocated the proposed alterations in the Liturgy, as the best mode of remedying it."

The address from which the above extract is taken, was delivered in your hearing, and, as well as the Journals from which the other extracts are made, printed and published. I now beg leave to call your attention to these documents, because I think, if they had not escaped your recollection, you would not have made the statements in your published speech. In that speech, you appear, I think at my expense, the high panegyrist of the Liturgy. I doubt not your attachment to it. But who most consistently displays a sacred regard for this invaluable ritual? The use of the Book of Common Prayer, and of nothing but that book, is bound upon us by our •dination vows and by the canons. You use this Liturgy, as it is prescribed, in your church edifice; but when you assemble your congregation in what is called your lecture-room, you abbreviate the Liturgy *ad libitum*, and use extemporeaneous prayer. I judge not your conscience in this matter. But the individual who addresses you, uses the Liturgy, the whole Liturgy, and nothing but the Liturgy. May I not ask, who evidences the most consistent attachment to it? The length of the service with you is no difficulty, for you think yourself at liberty when you judge proper to abridge it.

I think you have not done me justice before the English public, and that portion of the American community who may not be in possession of all the facts of the case. But, Reverend and Dear Sir, it will require stronger acts than these, and often repeated, to extinguish the feelings of esteem and regard with which I am your friend and brother,

J. H. HOBART.

To Dr. MILNOR.

#### EPISCOPAL ACTS.

##### *In the Diocese of Massachusetts.*

On the second Sunday after Easter, April 25th, the Right Rev. Bishop Griswold administered the holy rite of confirmation to 18 persons, in St. Matthew's church, South-Boston; in which congregation, it is said, very gratifying evidences of improvement, both in temporal and spiritual things, are exhibited.

On Thursday, the 3d of June, the Rev. Lot Jones was instituted, by the Right Rev. Bishop Griswold, as rector of Christ church, Leicester. Morning prayer was offered by the Rev. George W. Doane, assistant minister of Trinity church, and a most faithful, searching, and affecting sermon preached by the Rev. William Croswell, rector of Christ church, Boston.

In the afternoon, the service was read by the Rev. Joseph H. Price, missionary at Springfield, and a sermon, establishing most clearly and convincingly the apostolic origin and practical utility of the rite of confirmation, was preached by the Right Rev. Bishop; after which thirty-three persons were confirmed.

At a third service, also in the afternoon, the prayers were read by the Rev. Mr. Croswell, and a missionary sermon, in reference to the organization of associations in aid of the General Missionary Society of the Church, was preached by the Rev. Mr. Doane. It is understood that an association will speedily be formed.

At a fourth service, in the evening, a sermon was preached by the Rev. Mr. Price.

We have never been more highly gratified than in our participation in the solemn services at Leicester. The very numerous congregation which attended—the communicants, increased, in less than a year, from nine to sixty-five—the interesting throng, of all ages, who came forward for confirmation, most of whom had been baptized within a few weeks—gave a variety and impressiveness to the scene not often combined. From our hearts we bid "God speed!" to the faithful servant of the Lord whose works thus eloquently praise him, and to the devoted band of Christian worshippers who rejoice in his ministrations to them in holy things. And no ordinary measure is added to our gratification in the knowledge that this very unusual increase, and these very striking evidences of the prevailing power of religion, are exhibited in connexion with the strictest adherence to the doctrines, discipline, and worship of that Church which we receive as primitive and apostolick, and to which, in our acception, the Gospel privileges are given, and the Gospel hopes promised. "Whom God hath joined together, let not man put asunder"—*Watchman.*

*In the Diocese of Connecticut.*

The Right Rev. Bishop Brownell held an ordination recently in Trinity church, New-Haven, and admitted the Rev. Norman Pinney, deacon, to the holy order of priests.—[The Episcopal Watchman, from which this article is taken, does not give the date of the ordination, and we have no immediate means of ascertaining it.—We deem it useful, on many accounts, to give the dates to the performance of Episcopal duties, especially ordinations and consecrations, and respectfully suggest to our brother editors to add them when in their power.]

*In the Diocese of New-York.*

On Monday, the 7th of June, St. Andrew's church, at Harlem, in the twelfth ward of this city, was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart.—Morning prayer was made by the Rev. Augustus Fitch, of St. Ann's church, Fort-Washington, assisted by the Rev. George L. Hinton, the present rector.—The instruments of donation and endowment were presented to the bishop by John Smalley, Esq., and read by the rector, after which the sentence of consecration was pronounced by the Rev. Mr. Harris.—A large and highly respectable auditory, of various religious denominations, were gratified with a most eloquent and impressive sermon by the bishop, from Luke xix. 46, "My house shall be called the house of prayer."

*In the Diocese of Pennsylvania.*

The Right Rev. Bishop Onderdonk administered the holy rite of confirmation, on Sunday, the 25th of April, in Christ church, Meadville, to 19 persons.

On Sunday, the 23d of May, St. Luke's church, Pottsville, was consecrated to the service of Almighty God by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. Lucius Carter, the sentence of consecration read by the Rev. Corry Chambers, rector of the parish, and the sermon delivered by the bishop. On the same day, confirmation was administered in the church to several persons.

*In the Diocese of Delaware.*

The holy rite of confirmation was administered by the Right Rev. Bishop Onderdonk, of Pennsylvania, on Sunday morning, the 30th of May, to nine persons, in the chapel of Trinity church, Wilmington; and in the evening, to 16 persons, in St. Andrew's church, in the same borough.

*In the Diocese of Virginia.*

On Sunday, the 23d of May, in the Episcopal church at Winchester, the Right Rev. Bishop Meade admitted to the holy

order of deacons, Messrs. Robert Ash, John H. Hill, and Ephraim Adams; and to priests' orders, the Rev. William A. Smallwood, deacon, of the diocese of Maryland. Morning prayer was read by the Rev. Dr. Keith, professor in the theological school of Virginia, and the ordination sermon preached by the Rev. William Jackson, rector of St. Paul's church, Alexandria. The ordination of Mr. Hill is stated to have been expressly as a missionary to foreign parts; and it is understood he is to be associated in the Greek mission with the Rev. John J. Robinson.

*In the Diocese of Georgia.*

On the second Sunday after Easter, April 25th, in Christ church, Savannah, Mr. Theodore B. Bartow was admitted to the holy order of deacons by the Right Rev. Bishop Bowen, of South-Carolina, exercising Episcopal functions in Georgia, in conformity with the 20th canon of the General Convention.

*New Bishop of Maryland.*

The Rev. WILLIAM M. STONE, for many years rector of Stepney and Springhill parishes, Somerset, and recently removed to the parish of Chestertown, Eastern Shore, was, with great unanimity both of the clergy and laity, elected bishop of the diocese of Maryland, on the 11th of June. We most cordially congratulate the friends of the Church in that diocese, and the Church at large, on this happy result.

*General Theological Seminary.*

The annual public examination of the students of this seminary will take place, in this city, on the 27th, 28th, and 29th instant, and the annual commencement on the 30th.

*Standing Committee.*

The secretary of the standing committee of this diocese, the Rev. Mr. Creighton, being absent from the country, the Rev. Benjamin T. Onderdonk, D. D., has been chosen to supply his place. All communications to the committee will, therefore, for the present, be directed to Dr. Onderdonk.

The Auburn Gospel Messenger is requested to copy the above.

*Calendar for August, 1839.*

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew.
29. Twelfth Sunday after Trinity.